

THE CHINESE RECORDER

VOL. L.

JUNE, 1919.

No. 6

CONTENTS

	PAGE.
EDITORIAL COMMENT	361
Maintaining Spirituality.—A Call to Fight!—Moral Welfare Movements in China.—International Interest in China's Moral Welfare.—Co-operation—An Outstanding Feature of China Missions.	
The Promotion of Intercession	366
CONTRIBUTED ARTICLES	
What the China Continuation Committee has done ... L. H. ROOTS.	367
Progressive Plans for Christian Work in China as seen in } the Reports of the China Continuation Committee ...	372
Literature Needs of the Christian Church in China	380
Christianizing a World PROFESSOR FLEMING.	384
A Case of Real Self-support E. J. M. DICKSON.	392
A Plea for the True Deepening of the Spiritual Life. Miss A. M. CABLE.	399
"What is Essential to Daily Religious Living?"	403
Notes and Queries GEO. L. GELWICKS.	409
OBITUARY	
Dr. Thomas McCloy	409
OUR BOOK TABLE	410
MISSIONARY NEWS	421
Temperance Work of Christian Endeavor Societies.—An Adventure in Evangelism.—The Anti-opium Movement.—The Foochow Choral Union.—Summer Conferences.—News Notes.—Personals.	

ILLUSTRATIONS.

Temple of the God of Letters	Frontispiece
Carved Pillars on the Facade of Temple of Confucius at Ch'u-fu } Wall of Confucius at Ch'u-fu	Page 408
North China Views	" 409

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THE RECORDER JUBILEE FUND.

A WORD OF COMMENDATION GREATLY APPRECIATED:

"The CHINESE RECORDER is at the present time celebrating its Jubilee, and in order that it may be more efficient in its service it is appealing for a special fund of 10,000 Mexican dollars, approximately £2,000. As this paper is not a commercial enterprise, but is run in the interests of Protestant missionary work in China, we hope that it will more than realize this modest sum in view of all the projects which are contemplated. Its Editorial Board is interdenominational and international." *China's Millions* (London), April, 1919.

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THE CHINESE RECORDER

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Editorial

Maintaining Spirituality.

THE danger of a weakening of spirituality is always present, partly because of the ceaseless pressure of daily tasks and partly because, while the most important, this spiritual dimension is the least tangible. We note with interest that in these days of the widening of the social activities of the Christian Church a commercial and financial magazine, *The Chronicle*, asks in a recent editorial, "Is the Church to Lose its Spirituality?" The question is prompted by the increasing socialization of church activities, and is pertinent and thought-provoking. It implies a warning that is always in point. The writer feels that the danger lies in transforming the church into an agency for "the dissemination of untried theories of human relations that may negative its true spiritual might and mission." In other words, to offset the absorption in complex activities on the plane of daily social needs we need to stimulate the attempt to scale "the clear heights of consecration, of equality, and of liberty, in the realms of the spiritual." The writer is not declaiming against the social activities of the Church but against the danger that the necessity of spiritualizing social activities may be overlooked.

If a business magazine has time to point out this danger, Christian workers must take time to study how to counteract it. In this connection it is significant to note that it was the Sub-committee (of the China Continuation Committee) on Mission Administration, that in its recent meeting pointed out the advisability of relegating more matters of mission administration to small executive bodies with a view to "*safe-guarding the time of the annual meeting chiefly for spiritual ends.*" Most of us must admit, as the Chairman of the China Continuation Committee did in commenting on this report, that we have thought very little about such a use of annual mission meetings. They too easily dwindle into a scramble of individual opinions for the place of honor. The cultivation of the spiritual is too often left to short opening services or one special address. By spirituality we understand a *dominating God-consciousness*. We must take time to cultivate this, the prime essential. Miss Cable's article, therefore, on the deepening of the spiritual life, is the expression of a spreading desire to promote this dominant God-consciousness. It is something for which we must take time, and must do individually, and in quietness. It is only by such vital contact with God that we can put God into every life activity and make every legitimate need of man an opportunity for getting into touch with Him. To make the Church a centre of social helpfulness and to spiritualize its social activities, we must begin by being spiritual.

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A Call to Fight!

AT its last meeting the China Continuation Committee, through its Sub-committee on the Chinese Church, issued a ringing call to Christians in China to take an aggressive attitude toward social evils. In this as well as in intellectual and spiritual culture Christians should endeavor to lead. United action against common evils is an excellent way to promote Christian unity. Opium, alcohol, the youthful use of cigarettes, and the social vice, are international enemies against which international forces are arraying themselves. Against opium the International Anti-Opium Association is making headway. There is apparent, however, among the missionaries, an apathetic attitude with regard to this subject. Apathy must give place to antipathy: we must fight as well as pray, preach, and teach. The social enemies referred to above threaten human freedom as much as Nietzsche's superman.

**Moral Welfare
Movements
in China**

THE W. C. T. U. of China is beginning work, with Dr. Mary Stone as President. This organization has also an organizing and a literary secretary supported by itself. They have begun the preparation of literature and have gotten in touch with all girls' schools in China, with a view to promoting an active campaign. As seen in a reference in this issue of the RECORDER, the Christian Endeavor Society is also promoting its temperance ideals—already vindicated in the face of amused cynics—wherever it is doing work. In Shanghai there is also a special movement against cigarette-smoking on the part of women. A nation-wide stand against the exploitation of Chinese youth by the cigarette business, is urgently needed. The social evil seems to be changing for the worse in China. Shanghai has an active Moral Welfare Committee, which has succeeded in stimulating the Rate-payers of the International Settlement to vote for the appointment of a Vice Commission, which is just beginning its work. The social vice grows by being let alone. In some way every city in China should organize its moral forces—the missionaries fully co-operating and not waiting too long for others to lead. 436 British residents in China have signed an appeal which is to be sent to prominent British officials and leaders, protesting against the investment of British capital in the liquor trade in China. This parallels an appeal sent in January, 1919, at the request of many Missions, by the China Continuation Committee to the Foreign Missions Conference in the United States, a move which has already stirred up considerable interest in China's problems in this regard.

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**International Interest
in China's Moral
Welfare**

BOTH opium and alcohol have received attention in the Peace treaty. This will serve to line up the national consciences and moral forces of the world against these evils. The Anti-Saloon League had five representatives in Paris doing their part in bringing this about.

The victory in the United States against the liquor traffic will also set free great resources for carrying on this fight throughout the whole world. The World's W. C. T. U. is planning to raise \$25,000 for prohibition extension in other lands, with special attention to the emergency in China created

by the determination of American brewers to dump their cast-off goods into the Celestial Kingdom. The International Prohibition Confederation, a new organization, is endeavoring to find out how it can wisely spend money in China in promoting its object. The Anti-Saloon League, which has raised—mainly from Christian sources—and spent against this evil about twenty million dollars and is assured for the next three years of an income of one million (gold) a year, is also prepared to back a movement on a wide scale which would include China. Furthermore, the Presbyterian Board of Temperance has set aside \$50,000 a year for each of the next five years for temperance work in foreign lands. This work they desire to carry on through those on the field. Here again is a possible source of help for China. Here are energies waiting to be released and friends eager to help in certain phases of a moral welfare campaign in China. This is the advance wave of a great world moral welfare movement. Each Christian centre in China, therefore, should aim to get in touch with the International Anti-Opium Association and the Moral Welfare Committee of the China Continuation Committee and other organizations. Against these social evils the Christians in every centre should sharply draw the issue and prepare for a fight to a finish. Here is beginning a mobilization of Christian forces gathering under Christian ideals, with an intent to *destroy* social evils as determined as that of those trying to *promote* them. These cancerous excrescences on the life of China must go! The Christian forces must take the lead and have a full share in bringing this about.

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**Co-operation—An
Outstanding
Feature of China
Missions**

THE momentum already attained by the movement for Christian co-operation in China is not yet sensed in full by all its friends at the home base. This is due in large part because they think in terms of one ecclesiastical organization rather than of the co-operative action of groups through which those differing in creed are working together to meet certain common needs and to fulfill certain common obligations. At the fifth of a series of conferences on Christian Union, held in March, 1919, at Kingsway Hall (London), the Bishop of Chelmsford gave an address on "Christian Union and World Evangelization." Two reports

of the address have come to our notice, which are very similar. According to the heading over the one, in *The British Weekly*, "disunion" was more prominent in the Bishop's speech than union. In this same article the comment was made that the speech came dangerously near a confession that missionary work is a failure. For some reason, the shadows in the picture dominated the Bishop's utterances. We cannot yet announce an amalgamation of missionary resources, the inclusion of all Christian bodies in one ecclesiastical organization, or a unification of command along the lines that the Allies took to win the war. We are not sure that spiritual freedom could be cased in such rigid armor for very long.

To the Bishop's shadowed presentation the Rev. E. W. Burt, now in France, replied in a letter wherein he pointed out many features of union and co-operation in China at variance with the impression made by the speech. Mr. Burt admits, of course, that the missionaries in China have not yet put an end to their division of forces or differences of conviction. But his reply cries out against the Bishop's exaggerated statement. "In England," says Mr. Burt, "the chronic fact that strikes the honest observer is the waste of money and spiritual man power and the overlapping that are the outcome of our un-Christian disunion. In China, on the other hand, it is the *exception and not the rule*, and where such things exist they are in the main due to the authorities at home and not to the workers on the foreign field, who are far more advanced both in the theory and practice of Christian unity than their supporters at home." This statement is in the main true. The chief characteristic of missions in China at present is co-operation in an ever widening circle of Christian activities. Dogma and Church polity are being left to work themselves out. They are easier to see through than to get through. It is surprising, though, how many things can be done together without its being necessary to find a common form for either. We need someone to write a book on "Christian Co-operation in China," for the benefit of those at home who do not know its range and momentum. We have much yet to do but we are moving faster than, according to his speech, the Bishop appears to realize.

The Promotion of Intercession

"GO YE INTO ALL THE WORLD.....TEACHING."

1. Are you satisfied with the *tone* of your school?
2. Is it so efficient educationally that it brings honour to the cause of Christ?
3. To what degree is it helping its students to become Christians and to grow in Christian grace?
4. What results would come if all the Christian schools had better, more consecrated teachers?

The China Christian Educational Association is undertaking a China-wide Campaign of Teacher Training. The China Continuation Committee has given this campaign its hearty support, realizing that "this great scheme. . . . may change the entire standing of mission schools in China."

The scheme began in prayer; may it be continued, elaborated and consummated in ever widening prayer.

THANKSGIVING.

- (1). Let us give thanks that one out of every 20 of the pupils in China are now in Christian schools.
- (2). Let us give thanks for the many Christian leaders in Church and State, that have already come from these schools.
- (3). Let us be thankful for the relatively large number of girl students in Christian schools and for all that this promises in the way of enlightened Christian homes.

PENITENCE.

Let us confess that too often our schools have been unworthy of their high calling. Our teachers have been ill-trained. They have been asked to attempt more than they can do well. We have not given them adequate equipment.

INTERCESSION.

- (1). That they may be wisely guided at this critical time and in their disappointment over the weakness and humiliation of their present Government they may find the hope and salvation of China in God.
- (2). For their teachers, that they may be worthy followers of the great Teacher.
- (3). For Christian schools of all grades, that through their instrumentality the coming of Christ's Kingdom in China may be hastened.
- (4). For divine guidance step by step in the recently inaugurated China-wide Campaign of Teacher Training.

"O Lord God of hosts, Who maketh the frail children of men to be Thy glad soldiers in the conquest of sin and misery, breathe Thy Spirit, we pray thee, into the students of this country and of all lands, that they may come together in faith and fellowship, and stand up, an exceeding great army, for the deliverance of the oppressed and for the triumph of Thy Kingdom; through Jesus Christ our Lord. Amen."

Contributed Articles

What the China Continuation Committee has done

L. H. ROOTS

MUCH of the most important work in the world cannot be tabulated nor described in detail and some of it cannot be definitely named nor even more than hinted at, for it concerns the adjustment of more or less personal questions and especially the creation of mutual understanding and confidence between individuals and groups and organizations. The most important work of the China Continuation Committee has been of this nature. The meetings and the correspondence of the special committees, and particularly the annual meetings of the whole Committee, have kept in fairly close contact with one another from year's end to year's end a group of men and women, Chinese and foreign, members of different Missions, engaged in various kinds of missionary work, in different parts of China. It has broadened their sympathies and enlarged their horizon, enabling them to see more widely the whole task of the Church in China and the whole of the Christian forces which are to deal with that task. Among the elements which cannot be tabulated special mention must be made of the personal services of the several secretaries of the Committee. It has been no small thing to have the whole time of the Chinese Secretary, Dr. Cheng Ching-yi, devoted to the common interests of half a million of his fellow Christians in China. The Missions owe more than can be readily acknowledged to the fact that Mr. Lobenstine, the Foreign Secretary, has been set free to give all his thought and energy to the common tasks of the missionary enterprise in China. Dr. Warnsbuis has accomplished results of far-reaching import from the simple fact that, by virtue of his position as National Evangelistic Secretary, his helpfulness and experience as a missionary are made available to the missionary body as a whole and brought to bear on common tasks which can hardly be dealt with except by one so placed. And the very fact that such secretaries are in charge of a kind of general headquarters

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

for Missions and have a sufficient office staff in Shanghai, has already ushered in a new day as regards both the investigation and the prosecution of Christian work in China.

Turning to specific matters wherein the Committee has borne a manifest part, the following may be mentioned :

1. *The Forward Evangelistic Movement.* The National Conference of 1913 at Shanghai, especially requested the Committee (which is its "Continuation") "to take such action as may be necessary for the prosecution of a great forward movement in the evangelization of special classes in cities." Through its Special Committee on the Forward Evangelistic Movement and the appointment of its National Evangelistic Secretary, the Committee has not only heeded this request, but has done much to keep evangelism in the foreground of all mission work. This aspect of the Committee's work has commended itself to all classes of missionaries and is a conspicuous instance of the success in vital matters which awaits united action. Yet the Committee's work in this connection is manifestly just beginning.

2. *Survey.* The making of a comprehensive survey of existing missionary work was entrusted to the Committee by the National Conference of 1913 with emphatic insistence on its urgency and almost pathetic confidence that it could soon be carried out. The Committee has kept steadily at the task thus committed to it, and is now being rewarded with tangible results and a prospect of most illuminating evidence as to general and specific conditions throughout China. Mr. Stauffer has succeeded in enlisting the co-operation of an unexpectedly large part of the missionary body. His report, with accompanying maps and charts as presented for the Special Committee on Survey at the Annual Meeting this year, was declared by several veteran missionaries to be the most convincing and moving presentation of the general situation they had ever seen. Here again, the work of the Committee is barely begun.

3. *Statistics.* Largely owing to the foresight and faith of the late Bishop Bashford's advocacy, the Committee assumed the responsibility of adding a Statistical Secretary to its staff and this venture of faith has been amply justified. Mr. Boynton brings to this task skilled experience and enthusiasm of a high order, and a single congregation in Los Angeles provides his salary and allowances. He has secured 90% of the

returns asked for from the Missions for the statistical tables, and 98% of those asked for the Directory ; while his careful preparation of these and of the China Mission Year Book for the press have introduced reliability and therefore usefulness in these works hitherto practically impossible.

4. *Comity.* The Special Committee on Comity made good use of experience in India as well as in China and brought in a report at the Annual Meeting in Hangchow, 1917, which was adopted after detailed consideration as representing in general the opinion of the China Continuation Committee. This report has been submitted to Mission and Church authorities throughout China, with the result that it has been approved by more than ninety Mission Bodies, representing over 4,000 missionaries. Such "legislation by referendum" is of great value to the Christian movement as a whole, clarifying principles and promoting the kind of uniformity in action which avoids needless occasion of offence. The work of the Committee on this subject has been a distinct help in promoting the spirit of considerateness and fair dealing which is the fruit of Christian courtesy and common sense, and which the report describes as the essence of Comity.

5. *The Training of Missionaries.* The successive special committees on this subject conducted extensive correspondence and also did no little travelling in order to ascertain the conditions under which the Chinese language is acquired by missionaries, and the recommendations of the Annual Meeting, based on their reports, assisted very greatly in the development of the Language schools at Peking and Nanking. Dr. Sanders' report to the New York Board of Missionary Preparation after his visit to China in 1918, points out the valuable services of the China Continuation Committee in considering the general as well as the language preparation of missionaries, not only during the period of professional study in the West and during the first term of service in China, but also during the first furlough. He points out a characteristic service of the Committee when he says that through it he got into touch at once with the mature thought of the missionaries in China.

6. *Christian Literature.* The problems of producing and distributing Christian literature have proven very difficult to deal with but plans which promise to solve the most serious of these problems have issued in the formation of the Christian

Publishers' Association and the China Christian Literature Council. The latter is the special committee of the China Continuation Committee on Christian Literature, and as such its functions are solely consultative and advisory; but, as its constitution runs: "in its relations to the proposed International Christian Literature Council, the Mission Boards, the Chinese churches and others, its function shall be either consultative and advisory; or executive and legislative, as those bodies request." It affords a means whereby the Christian Literature forces of China may express themselves unitedly, and has given new hope to friends both in China and in the West, so much so that it is now looked upon as a means by which both the funds and the workers needed may soon be secured.

7. *Theological Education.* The Committee has dealt with this subject constantly from its first appointment and has done much in the collecting and disseminating of information concerning the various grades of training for both men and women. Suffice it to note here that college graduates can now find in China courses of theological study which will meet their requirements. This was true to only a very limited extent a few years ago; and the advance now recorded is largely due, according to Dr. Leighton Stuart, to the China Continuation Committee.

8. *Year Books.* The China Mission Year Book, mentioned above, and the Chinese Church Year Book, have become annual contributions of increasing value, both of them now prepared by the China Continuation Committee and the latter having been begun and continued by it at the request of the National Conference of 1913.

9. *Mission Administration.* Beginning with the stimulating, almost exciting, report on Business and Administrative Efficiency, as presented by Mr. Brockman, chairman of the special committee on this subject, to the Annual Meeting of 1914, business and administrative questions have been seen more clearly in their true light as bearing vitally on the effectiveness of the whole missionary enterprise. The Committee's deliberations have emphasized common problems of effective administration and are doing much to remove from them the paralyzing influences of *odium theologicum*.

10. *Religious Liberty.* The Committee could not touch this subject officially but timely and deeply appreciated help was given by setting Dr. Cheng Ching-yi free to act on the

Peking Committee which averted the dangers of intolerant legislation in 1916-17.

11. *Work for Moslems.* The Committee made possible the visit of Dr. Zwemer in the summer of 1917, whereby widespread interest has been aroused, and the special committee on work for Moslems is not only studying the situation and bringing together those concerned but has prepared literature which those who desired it could get attended to nowhere else.

12. *Missions Building.* An ideal site has been secured for a building in which to accommodate not only the China Continuation Committee, but the Associated Mission Treasurers, the China Christian Educational Association, the China Medical Missionary Association, the Chinese Recorder, the Sunday School Union, and similar inter-Church enterprises. The Christian Movement in China is indebted to the Presbyterian Board and a few individual Presbyterian donors for princely gifts towards this building which we may well think of as becoming a kind of home and centre of common work and aspiration for all the Christian forces in China.

13. *Phonetic Writing.* Simplified writing of the Chinese language has become a live issue during the last year and a half, and the Committee has rendered characteristic service by bringing together those concerned in such a way that a feasible procedure was unanimously agreed upon. Out of many schemes including the "Standard Romanized" the special committee appointed agreed to use the "National Phonetic System" which was first set forth by the Central Government's Board of Education in 1913. With the co-operation of the representatives of the Government Board of Education, the Milton Stewart Evangelistic Fund, the Sunday School Union, and especially by the help of the China Inland Mission in setting apart Miss Garland to give her whole time for the present to this work, the special committee has published primers and syllabaries and articles which have awakened wide-spread interest, in so much that Dr. Fong Sec informed the Committee at its Annual Meeting that its work had convinced the Commercial Press that it will pay to print in the Phonetic Script. To many thoughtful persons it seems reasonable to say that no new device has offered such far-reaching possibilities as this for the benefit of the Chinese people, since the invention of printing, and that the facilities offered by the Committee have advanced the use of this new device by at least ten years.

Progressive Plans for Christian Work in China as seen in the Reports of the China Continuation Committee

THE work of the China Continuation Committee during the last year was carried on by twelve representative Committees and an office staff of twenty-one. The cost for 1918 involved a budget of \$34,302.03. Financial support came from many widely separated sources, not the least significant being a beginning in this direction by the Chinese Church. The work of the China Continuation Committee is not easily tabulated or defined. In one sense the Committee is the clerical department of the missionary body; in another, the collector and disseminator of valuable general information and of stimulating plans for future work; in yet another sense it is the agent for bringing together those missionary interests that are working separately, at a disadvantage; as, for instance, the China Christian Publishers' Association and the China Christian Literature Council. All of its work, in the last analysis, is done for the Chinese Church, and there are not wanting encouraging signs of deep spiritual response to its stimulating influence. All its reports, therefore, from which we have culled a few outstanding thoughts, express the many-sided activities of Christianity in China and, above all, its attempts to correlate its forces and extend its influence to the remotest political bounds and the most pressing social and spiritual needs.

The Movement for Christian Co-operation

The Christian forces in China will soon have a "Missions Building," a site for this already having been secured in a most desirable place in Shanghai. By thus putting into close touch most, if not all, Mission headquarters, it will be still easier to move together where desired. That everything is being done to promote co-operation is shown in the appointment of two special committees to link up a little more closely with the China Continuation Committee the work of the China Medical Missionary Association and the China Christian Educa-

tional Association. That this movement is spiritual as well as practical is indicated by the acceptance of the "Statement of Comity" by about 57 per cent. of the societies and 70 per cent. of the missionaries working in China, and the fact that up to the present time no group has voted to disapprove of this Statement. This widespread spirit of co-operation is assisting in bringing together different denominational groups. The Anglican, Presbyterian, and Lutheran groups have made substantial progress towards denominational unity. That this comes at a time of interdenominational co-operation is significant, it being apparent that the two types of co-operative movement can develop together. Then, too, there is what might be called the community co-operative movement, as seen in the organizations perfected in Hangchow, Nanking, Tientsin, and Canton, for progressive co-operative work in these important places.

The crowning feature of this movement, however, is the yet incomplete Survey of China, which involves all types of co-operation and has up to date received the assistance of at least 150 different individuals. It is hoped that the facts being gathered will be ready for publication in 1920. Already it has features such as charts showing density of population, and ethnological charts—which so far as known are new in the study of China. It is hoped to call a conference of missionary leaders, at home and abroad, both Chinese and foreign, a year hence, to consider questions arising out of this Survey, at which time the questions of interpreting and applying the facts known will be seriously undertaken. Already the great disproportion in the way the needs of cities and country districts are met by the Christian forces, has been made clear. Such facts as this, that about 95 per cent. of the people in Honan and Shansi live in cities of under 20,000 population, when known of all China, coupled with facts of real and assumed "occupation," will create a revolution in thinking and a tremendous readjustment in actual work. Dr. Harlan P. Beach says the completion of this Survey will mean the beginning of real Christian statesmanship in China. At this point co-operative effort is helping to outline plans that will affect missionary work possibly for fifty years. The most significant thing about Christian work in China at present is the way the Christian forces are trying to find out how to work together for spiritual efficiency.

Nation-wide Evangelism

For the Christian forces in China to work together on an adequate presentation of the Gospel to the Chinese, they must organize. The beginning of such organization is seen in the formation of the Forward Evangelistic Movement Committee. And from a national standpoint evangelistic work is better organized than ever before. Here also what the Forward Evangelistic Committee has been able to do on a national scale other groups are beginning to do on a local scale, as, for instance, the division of their territory into evangelistic districts, by the churches of South Fukien. As an instance of attack on a national evangelistic problem, we have the Special Committee on Work for Moslems, which is working towards the improvement of special literature for use in this connection, and is planning to give direct attention to the needs of Moslem women and children. During the year, five Bulletins intended to assist in the promotion of evangelistic work have been issued.

In the future more pains must be taken to find out "How to make the Gospel good news to our hearers." The missionary's place in this task is well emphasized: he must not only inspire it but do it. While it may have been easier to secure special funds for educational or industrial work, the time has come when more men and women must be set free to give themselves wholly to evangelistic work and larger sums allocated for the national and local evangelistic work. Among other things, many specially trained evangelistic leaders must be secured.

In connection with the devolution of foreign control and administration of Christian work in China, the report on Mission Administration pointed out that pastoral work is rapidly passing into the hands of the Chinese Church, which will in the near future take over responsibility for all evangelistic work. It is possible, however, that institutional work and theological training will pass over to Chinese shoulders more slowly. One Chinese speaker said that responsibility for theological education will be the last thing to pass to the Chinese Church. This does not mean that the local church will not have a large responsibility for training church-members. In this connection it was recommended that a "catechumenate should be organized in every church, where inquirers undergo

a special course of preparation, the period of which should be not less than three months and preferably six." Here is a wide field for religious instruction. It should be noted too that there is an increasing prominence of Chinese evangelistic leaders ; which is a most encouraging sign.

The outstanding feature of the evangelistic movement is of course the Christian Commission to Yunnan. This, while not the result of official action on the part of the Forward Evangelistic Committee, is yet closely linked up with their co-operative sympathy. This movement of investigation and experiment is truly indigenous and yet in close touch with the sympathetic co-operation of Christians from the West. It should serve to arouse both a general and local evangelistic spirit in Chinese Christians. It will be the focus of attention not only for the Chinese Churches but also for those from the West who have waited long for a real deep spiritual reaction to Christianity on the part of Chinese Christians. Direct evangelism is becoming more prominent, though in close touch with all other forms of Christian activity in China.

Christianity and Social Welfare

As a group, in addition to emphasis on the application of the Gospel to individual needs, the Christian forces in China are assuming definitely their obligation to make Christian principles live in the social life of the Chinese people. So prominent is this becoming that it is almost a new movement. The report of the Chinese Church, recognizing that the subject of direct evangelism was dealt with elsewhere, made this its main feature. The principal item of the report was "Some Social Ideas Needing the Attention of the Christian Church in China." In this statement an attempt is made to lead the Church into its right attitude to society and find varied outlets for the multiform desire to serve. The assumption of the attitude of this report, by the Chinese Christian churches, will mean great things. We summarize some of the outstanding ideas :—

"Christian patriotism is based on love for mankind which has as its root the love of God."

"While recognizing their obligation to those under official responsibility, Christians stand for justice to all, without dis-

tion, and believe also in the equality of men and women. Freedom of conscience as it concerns man's relation to God must not be interfered with by outside pressure. To assist in developing these, a well directed system of universal education is essential."

As to family problems, it was felt that Christians should reverence their parents, living or dead, in accordance with the Word of God, should eliminate polygamous practices, raise the age of marriage, give due recognition to the consent of those to be married, and put an end to foot-binding and slavery.

As to the now emerging matter of industrial relationships, the report said, "The Christian Church stands for protection of the working classes from long hours of labor, inadequate wages, and suitable work for women and child laborers," and for a day of rest, preferably Sunday.

A clear call to Chinese Christians was given to oppose the social vice, gambling, and the use of drugs, including alcohol and cigarettes. It was felt, furthermore, that the churches should participate in the care of the unfortunate, and in the sanitary and moral improvement of family and social conditions.

This spirit of social sympathy appeared to reach to the Chinese ministry as well; as in two of the reports the question of an adequate support for the ministry was taken up and special instructions given for a study of this question. It is evident that with the rise of standards and cost of living there is a feeling that more should be done for the ministry. To make ample provision for the proper support of the Chinese ministry, was stated to be "true economy." "There is more danger of extravagance in continual foreign reinforcements and a large staff of ill-trained Chinese than in picking, educating, and adequately providing for more of these better equipped Chinese."

All of the above arises out of the desire to apply Christian principles socially. It means that Christianity must be aggressive in the promotion of social welfare. These ideas headed up in the appointment of a Moral Welfare Committee to promote aggressive action against existing social evils, and to be a means of expressing the interest of moral welfare groups elsewhere, such as the Anti-Saloon League, and others, for the moral well-being of China. There is a prospect that this Committee may have a permanent secretary.

Education : General

The questions of general Mission education are found in the various reports and recommendations of the China Christian Educational Association as presented to the China Continuation Committee. In these recommendations emphasis is laid on the need of certification and registration of teachers, some form of vocational education, the desirability of more uniformity in accurate grading and defining of Christian schools and principles, and the adoption of the unit system. To draw attention to these needs is to promise solutions ere long.

It is becoming increasingly evident that the crux of the problem of mission education is in the great insufficiency of trained teachers. The China Christian Educational Association presented a plan for a five-year program in Teacher-training, which was heartily endorsed by the China Continuation Committee. The plan involves the following :

A. *For each Local Association.*

1. An administrative secretary (foreign).
2. An associate secretary (Chinese).
3. A director of teacher-training (foreign).
4. Lower Grade Normal Schools.
5. Teachers' Institutes in each district leading to reading circles.
6. Summer Schools.
7. Grading and registration of teachers.

B. *For the China Christian Educational Association.*

8. Higher Grade Normal Colleges, 4 or 5 in strategic centres to serve all China.
9. A Chinese Magazine for teachers.
10. A committee on teacher-training text-books and other publications.
11. A committee on Government recognition.

To support these twenty-seven specialists and maintain the other features of this scheme, it was estimated that a total amount of \$722,000 (Mexican) would be needed, which means for each of the nine Local Associations an annual subsidy for five years of \$16,044; some other necessary items are already provided for outside of this budget. The importance of this movement cannot be over-estimated. It is to be hoped that something can be done so that those schools not in the territory of the nine Educational Associations may also be benefited

thereby. It is a far-reaching plan, well in keeping with recent developments. The resolution of endorsement by the China Continuation Committee said, among other things, "It realizes what great potentialities there are in this scheme and how it may change the entire standing of Mission Schools in China."

One other feature of tremendous significance along educational lines is that of the promotion of the National Phonetic system. Already a considerable body of literature in this script has been prepared and distributed. Of general literature there has been printed 149,400 copies comprising 927,200 pages, of which nearly 80 per cent. has been sold; for the current half-year the China Sunday School Union has printed and sold 3,900,000 pages of International Uniform Sunday School Lesson notes in this script. Its chief purpose for the missionaries is, of course, to make the Bible known. The use of this script should make it possible to place an open Bible in the hands of every church-member in China. This will mean a great spiritual revival also.

By way of promoting the widespread use of this script, the China Continuation Committee is urgently asking that Miss Garland give two or three years to this work. They furthermore recommend the use of this phonetic literature now issued by the China Sunday School Union as a most valuable aid in teaching this form of writing.

Various reports recommend that the system be taught in all theological colleges, primary and middle schools, and that special normal classes be run in the churches. Miss Garland also suggests that a League of Service should be formed whereby the teaching of this script should be made a form of practical Christian work.

Education: Theological

On the call of the Committee on Theological Education, a Special Conference on Theological Education met a day earlier than the China Continuation Committee. This Conference was attended by over thirty delegates—Chinese and foreign—and represented nearly all the theological schools of China. The final report of this Special Committee contains many of the actions of this Conference.

The report on Theological Education gave more attention to theological colleges and seminaries than to Bible Schools. Bible schools are relatively more numerous, more adequately

equipped, with a more easily recruited supply of candidates, and have simpler economic and educational problems than have theological colleges and seminaries. Students entering these should have had either a middle or higher arts course, or their equivalent. At present there are 76 students who have had a junior or senior college course, and 213 middle school graduates, which gives a total of 289 students actually in preparation for the ministry, in these higher grade schools. This is an encouraging situation. In all there are now twelve institutions which may be spoken of as theological colleges in the restricted sense noted above. It was pointed out that there are now enough institutions ready to receive college graduates to sustain the assertion that any such men can find in China a course of instruction prepared to meet their requirements. There are signs also that the number of men in the colleges and academies looking in the direction of the ministry is increasing.

In the future, among other things, a special preachers' magazine is planned. Greater emphasis than ever is to be laid upon the spiritual requirements as over against the intellectual or others. Furthermore, it was shown that theological education ought not to stop with graduation. As a class, Chinese preachers unfortunately do little systematic study. Therefore attendance upon summer conferences and the taking of courses by correspondence in theological education should be strenuously encouraged.

Education: Religious

This has to do with instruction given for a definitely religious purpose, in the church, Sunday school, and other schools. A scientific study of the interests, needs and possibilities of Chinese children along this line is being conducted. This originated in the East China Educational Association and is now being carried on by a committee of the China Christian Educational Association. It is interesting to note that this intensive study of the problems of education is being made in connection with the promotion of religious education. Already several short and helpful publications have been issued in connection with this study. Attention is drawn to the need of a constructive program of religious education for the Chinese Church. Such a program we may expect in the near future.

There are many other points in the reports and resolutions passed at the seventh annual meeting of the China Continuation Committee that will repay attention. We have tried to pick out those dealing with plans for the future. And it is seen that in Christian co-operation, evangelism, the social message, and education, there are plans projected and ideas under consideration that will bring about the most far-reaching changes in mission work in China. Most encouraging are the signs of definite response to Christian responsibility for the evangelization of China on the part of the Chinese Church, and the growing influence and activity of Chinese leadership. Taken as a whole, the Christian forces in China are now in process of studying their whole task, defining their attitude thereto, and seeking for adequate plans to meet worthily their responsibility.

Literature Needs of the Christian Church in China

IN a letter dated October 26, 1918, addressed to the Committee on Christian Literature of the Continuation Committee of the World's Missionary Conference (Edinburgh, 1910), a comprehensive statement as to the literature needs of the Christian Church in China was made. Since this statement has already been published, contains much already known to our readers, and our space is limited, we will give only a brief resumé thereof.

This statement gives the results of the investigations thus far made by the China Literature Council. It is an attempt to fulfill the vision of those who have taken part in the preparation of existing Christian literature as revealed in the "Classified Index" prepared by the Rev. G. A. Clayton. While it is now well acquainted with existing literature, the Council does not yet know the actual amount being spent by the missions in its production. The Council does not contemplate, at least for the present, becoming in itself a publishing agency nor does it desire to set up an independent literature establishment. It hopes to work through existing agencies.

The committee did its work with four sub-committees, whose reports are briefly given below :

I. THE DISCOVERY AND DEVELOPMENT OF CHRISTIAN LITERARY TALENT.

To find and train Chinese literary talent is the most urgent need. Only comparatively few Chinese Christians with literary gifts can go abroad for their ideas, and only here and there has the Church produced men and women with an efficient mastery of English or some other Western tongue who are also able to write in Chinese. For some time to come the chief source of material for effective Chinese literature, on Christian subjects, will be the West. While we must look more and more to Chinese literary leadership yet the place of the missionary in the production of literature is of no small importance, though he must be a man able to hide himself behind his Chinese colleagues.

Lines of Effort Suggested.

1. *The Giving of Prizes.* This method has been used to a certain extent with success and promises much in the future. An average of Mexican \$200 would be needed for each prize. For the first year at least one prize should be offered. As a means therefore of encouraging the discovery of literary talent, the use of \$1,000 (Mexican) in this way is advised.
2. *A Christian Literature Correspondence School.* At present a very small percentage of Chinese Christian leaders feel free to express their thoughts or record their experiences in literary form. A Correspondence School might offer sympathetic and constructive criticism to such. It would furthermore stimulate others to improve their literary talent. This suggestion would require the whole time of a competent literary worker and of an assistant, who, together with office expenses, would require a total of \$3,480 (Mexican) a year. For the first year \$1,200 would enable a good start to be made.
3. *Scholarships.* The Council believes that scholarships would assist in training young men and women for literary purposes. In this connection several of the Christian colleges are offering courses in Chinese literature and translation. The offering of a limited number of scholarships to those who have completed the first two years of their college course would enable some to pursue advanced literary study. If twenty such scholarships were made available—a conservative number—an allowance of \$3,500 (Mexican) would be required. To offer four such scholarships the first year would call for \$700 Mex.

II. SURVEY AND CORRELATION OF CHRISTIAN LITERARY EFFORT.

It is important that information as to existing literature be kept up to date and that careful study be made of the

reasons for the success or failure of different types of literature. Christian literary workers in China are widely scattered. In order to meet their responsibility for correlating the efforts of literary workers and so avoiding duplication and producing literature as rapidly as possible, the China Christian Literature Council would need \$1,000 (Mexican).

III. THE EARLY PREPARATION AND PRODUCTION OF MOST URGENTLY NEEDED LITERATURE.

The following lines of literature are most urgently needed at the present time :

1. Annotated translations of selected portions of the Scriptures, arranged with particular reference to the needs of the educated classes.
2. Literature specially adapted for use in evangelistic campaigns.
3. Literature for the illiterate.
4. Literature for men and women.
5. Special literature for young people.
6. Devotional and missionary literature.
7. Literature specially prepared for Chinese pastors, preachers, and other Christian workers. In this connection, among other things, the desirability of a special periodical for the use of pastors and other Chinese Christian workers is emphasized. For experiment along this line an appropriation of \$1,000 (Mexican) is asked.
8. Literature giving the social application of Christianity.

For the above, including amount for the preachers' magazine, a minimum amount of \$11,000 (Mexican) is required. Less would mean failure ; more would be better.

IV. THE ESTABLISHMENT OF A CHRISTIAN PRESS BUREAU IN CHINA.

The aim and scope of a Christian press bureau should be to supply the press in China, both secular and religious, information regarding subjects of current interest, including economic, social, governmental, educational, moral, and religious questions. The presentation, while strictly non-partisan, should always be from the Christian standpoint. The bureau should also study Chinese public opinion as expressed in the daily press and other literature published. This proposal is heartily recommended by prominent and widely scattered Chinese Christian laymen.

To carry out this idea a highly qualified trained journalist should be secured from the West and an adequate income guaranteed for a period of not less than five years. In the opinion of the Council the Press Bureau should be appointed by and solely responsible to the China Christian Literature Council. The Council should be the trustees of the funds contributed from abroad for the Press Bureau. The Council is not yet ready to state what sum of money would be necessary to make the Press Bureau effective.

ACTIONS TAKEN ON STATEMENT OF LITERATURE NEEDS.

In the *International Review of Missions* for April (1919) there are extracts from the minutes of the British and American Sections of the Committee on Christian Literature of the Continuation Committee of the World's Missionary Conference. The American section endorses the budget of minimum needs on which to start—Mexican \$14,100—and asks that the Literature Committee of the Federation of Women's Boards of Foreign Missions provide the \$2,000 (Mexican) asked for special literature for young people and special devotional and missionary literature. They also endorse the plan for a Press Bureau, with the condition that the funds needed be subscribed outside of appropriations from Mission Boards.

In conclusion they suggest that, "If each Board would appropriate one per cent of its income for the Christian literature movement, over and above what it is accustomed to appropriating, it would inaugurate an advance movement of large promise and enable the Literature Committee to launch the admirable plan presented by the China Christian Literature Council."

The British section decided to lay the facts in this statement before the missionary societies and, without committing themselves as to details, gave it as their opinion that "Proposals coming from so representative and weighty a body as the Christian Literature Council in China deserve most serious consideration." They furthermore asked the societies to state how they think these needs can best be met, and what they are prepared to do.

With regard to the Press Bureau, however, they were agreed that they were not prepared at present to propose to the missionary societies to make grants therefor.

Christianizing a World *

PROFESSOR FLEMING

IN these days we are witnessing the birth pangs of a new world order. Humanity, having been stirred to its depths, is awakening to an inter-racial consciousness. Mankind can comprehend, therefore, as never before, a common objective for endeavour. Such a common cause must be sufficiently definite, sane and appealing to arouse a mighty community of interest and loyalty. Far surpassing any other purpose that could unify a world is that one involved in the internationalism implicit in Christianity. It confidently asks humanity to rise to the comprehensiveness of Jesus' love, and to take as its common cause no less an object than the Christianization of a world. Six conditions make this confidence especially reasonable in our day.

In the first place, modern consciousness includes *awareness of the solidarity of the human family*. The nineteenth century bequeathed to the twentieth an almost staggering problem of world-embracing inter-relationships. But the great war has vastly deepened mankind's appreciation of mutuality in international privilege and responsibility. It has graphically manifested the implications of monotheism. That we are members one of another was yesterday a mere phrase. To-day, through mutual service and sacrifice, it has become a vivid reality to young and old in every home, and may be placed amongst the assets of mankind. The time, therefore, has forever passed for living unto oneself alone. Ever more widespread becomes the conviction that humanity is a living, vital, interpenetrating organism, and that the life of one God flows through all. Henceforth, therefore, any great objective must take into consideration the whole world.

Furthermore, there has arisen *a new conception of human need*. And response to need has ever been one of the main-springs of Christianity's outreach. Men used to dwell on the fate of lost souls in a world to come. The necessity of the world's salvation was stated in abstract, *a priori* and speculative terms. But in modern times the significant discovery became operative that man's life is socially conditioned. With

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the rise of the ethico-social movement men began to demand a salvation for the world that is. Missionary methods and objectives are being revised to square with the fact that man is a psycho-physical organism and that environment and social heritage have vital bearings on highest life. It is the concrete fact and the practical situation that now calls forth response. Information is so accessible that we can grasp the world's need, not only extensively as it exists in China, Japan, India, South America, Africa, the Near East, and the so-called Christian nations; but even more intensively—the need for the Christianization of every sphere of human activity. We see that the Gospel is not merely for the whole world, but for the whole of life. Missionaries seek to bring Christ to bear not only upon new continents, but upon each untouched aspect of life within those continents.

Furthermore sociology has enabled us to comprehend man's total need and to analyze it as sevenfold: hygienic, economic, educational, social, æsthetic, moral, and religious. To make health the possible attainment for every people; to abolish, the world around, all necessity for existence below the poverty line; to enable each human being through education to enter as far as possible into his heritage; to discover and to eradicate all causes of social maladjustment; to develop capacities of response to beauty in every form; to pierce down with discrimination into what is right, and to have the will to do it; to know our Father and the One whom he has sent—for all these ends we see that we are to be co-workers with God. Ministry to each of these aspects of world-need is seen to be a real part in the establishment of the reign of God on earth.

And yet while all this sevenfold need must be met in God's ideal democracy, experience shows that we dare not evaluate the various aspects of man's deficiency as being equally important. There is a need which, if it remains unmet, it profiteth a man nothing to have gained the whole world of other values. Mankind's greatest need is still for that inward renewal which cometh from above. Henceforth, therefore, the Christian objective will take into consideration every form of human need, but will, with even clearer conviction, place foremost reconstruction from within.

Another distinctly modern stimulus to the Christianization of our world comes from researches in anthropology, ethnology, and comparative religion. These fields of study have laid the

basis of a *fundamental respect for the capacities and attainments of other peoples*. Emphasis can now be placed not primarily on man's lack, but upon his latent possibilities. It is becoming evident that no limit can be set to any race for its growth in knowledge, in power, in character and in a wondrous, progressive sharing of the life of God. A growing confidence is being established that each people can make to the world a unique contribution without which humanity would be the poorer. Since there is a light that lighteth every man coming into the world, and since amongst no nation hath he left himself without witness, builders of a new world order expect to find in each land tokens of the spirit's work. Christian missionaries enthusiastically recognize variety of endowment and faculty amongst all the peoples of God's great family, and they strive to fire the imagination of mankind with the glorious vision of a democracy of God into which shall have been brought the life and thought and talents of every section of the human race as transformed by Jesus Christ. In this expectancy of reciprocity in service all patronizing condescension is removed. Rather is there the conviction that we shall never apprehend all that Christ is until we see him bodied forth in every nation through gifts which have been transfigured through his influence.

Furthermore, the last four years have given us a *new conception of human resources*. We knew that readiness to pay the cost was one of the characteristics in the case of the ideal missionary; but who had had faith to believe that such boundless reservoirs of sacrificial life-investment existed in the average man? We knew that the church had never even glimpsed the extent of financial support needed for her world enterprise; but who had ever dreamed that such astounding material resources could be available for an unselfish venture? In the achievement of union movements the foreign field has led a backward church; but the war has set absolutely new standards in the thorough-going mobilization of co-operative effort, and is shattering the isolation of the church's older individualism. We have bemoaned a church whose apathy to the missionary enterprise and whose apparent lack of all leadership in the war have made some wonder whether its day had passed. But the war has shown how essential is organization; and Christian leaders realize that in the church, if thoroughly reconstructed for new tasks and conditions, *they have an inter-*

national organization of unrivaled potentiality. We have struggled along with the problem of missionary education ; but unparalleled attainments in publicity in connection with the war make the effort seem not impossible to educate a world to understand and to undertake the missionary enterprise. Thus absolutely untapped springs of power in human nature stimulate us to a world task.

But no great missionary movement ever became dynamic apart from a spiritual awakening. In the last analysis the measure of our Christian outreach to the world is the measure of *our valuation of Jesus Christ*. Has the modern world any fresh conviction as to the priceless treasure that it has in Christ? Powerful modern tendencies such as the scientific method and evolution, the new psychology and the historic method, the new social emphasis and the comparative study of religions have, within recent years, completely changed the face of theology. And yet these very influences have deepened the sure conviction that Jesus Christ is the most significant personality in all history. The year nineteen hundred and fourteen witnessed a most colossal repudiation of the spirit of Christ. Yet the world is turning to him as never before for what is divine. Men find in him the way, the truth, the light, the life. In him we get the promise of a perfected humanity, and in him we find the only hopeful solution of the relationship of man to man. To him can be traced the greatest forces making for the betterment of civilization. Mankind is by nature capable of becoming what we call Christian, and Jesus Christ has been the stimulus which pre-eminently elicits this kind of life. The prize we want to share with others is this unique stimulus, i.e., the person of Christ. We tell others about our experience, and share with them the explanations of our experience in order that they may be reasonably induced to subject themselves to his influence, to put themselves continuously, receptively, and obediently in his presence, to let his life play upon theirs, transforming, infilling, regenerating.

The sixth and most fundamental stimulus to the Christianization of our world comes from *a fresh interpretation of the significance of life upon this planet*. We begin to see that God, who is pre-eminently characterized by forth-giving, self-sacrificing, resourceful, constructive love, is perpetually endeavoring to incarnate himself in humanity ; that his greatest concern is the creation of personalities like his own ; that

God has set earth's few continents and few peoples amongst the myriad stars as man's kindergarten for eternity.

Still further we see that God's purpose goes far beyond the perfecting of isolated units. His purpose is social. He has set us within a potential democracy of God in order that, through discipline, we and it may attain together. His interest is not merely in the individual but in the great unit—the human family. In suffering, fruitage, growth, and salvation we are bound up inextricably with the Father's other children.

But God's purpose does not end even here. Still more wonderful is it to realize that he wants us to be one with him in this ideal democracy, that he seeks our fellowship, that divine re-inforcement is within us for a great world task, that God calls us to co-operative creativity in the Christianization of a world.

In this faith as to the character and purpose and sufficiency of our God is found Christianity's greatest contribution to our day. In it we find the ultimate foundation for a faith large enough to reconstruct a world. The faith Jesus had in the God he knew is the only faith big enough for these great tasks. If we hold our Lord's convictions as to the character of God there can be nothing impossible in the building of a world into a glorious democracy of God.

With the conjunction of such conditions as have been outlined, there should be possible in our time the greatest missionary movement of all history. The initial impulse to the task came nineteen hundred years ago when, in Jesus Christ, the face of God was uniquely revealed to men and they beheld his glory. Within three centuries the early Christians made their message known throughout the Mediterranean area. After some two centuries more of assimilation a second era of expansion sent Christianity through northern Europe. By the end of the Middle Ages, with the opening of the great ocean routes and voyages of discovery, we began to know our world a little better, and a third great expansive era of Christianity began with Xavier for the Catholics, and with Carey for the Protestants. Consecrated spirits in those days yearned to spread their good news in every land, but their world was still vague, hard to visualize even in its physical features and resources, and almost unknown in its cultural aspects.

Now, however, through the patient researches of innumerable students, through travel, wire, film, and press, our whole

world stands revealed. Men are acquiring a consciousness of humanity; they are passing from parochial to world thought; they are seeing that the modern mind and heart and conscience can be limited by no frontiers. Furthermore, nothing less than an unprecedented exhibition of the Christ spirit can offset the unrighteous influences issuing from many phases of so-called Christendom. Surely this generation is called to inaugurate a fourth great missionary era for the Christianization of a world.

II

Towards this end, however, if the sacrifice, the devotion, and the loyalty of mankind are to be enlisted, *practical measures must be taken.*

It is evident that *the home church must be educated and aroused to this task.* To her condition can be traced Christianity's greatest failures abroad. But if the church is to sound a rallying call for a great adventure, her seminaries must burn with the fires of a world enthusiasm. Ministers to home churches must be sent forth to do their work against a world background. They must attain their local objectives as their part toward a world task. In that sense for them and for their congregations there should be but one field, and that field should be the world. They should be led to realize that to be Christian, without at the same time being missionary, is a contradiction in terms; that the missionary spirit is just the normal Christian attitude toward the world and its needs.

As a still further practical measure, *very much more careful preparation must be given to the church's ambassadors who are to go abroad.*

They must get a thorough grasp of what Christianity is. And very few realize what patient, steady, continued work this requires. It is so easy to go forth with only a partial aspect of our religion as one's gospel. But Christianity, thus restricted, is deservedly rejected or produces only anæmic followers, simply because Christianity in all its rich, full, universal, satisfying power was not known or appreciated by the messenger. Part of this understanding of Christianity will be to see the points in which it differs most fundamentally from other religions; how the Christian message may be most winsomely and convincingly stated for a particular people, and how their characteristic objections may be most satisfactorily met. There is the psychological and educational problem of under-

standing the minds to whom the message is to be addressed ; for, if Christianity is to seem any more than an alien cult, the message must come from a mind that is appreciative of the religious thought, national aspirations and social conditions of those to whom it is given. With unanimity Christian statesmen declare that these and other technical and professional qualifications must be imparted to the missionaries of the church. The passing of the day of individualism and pioneering in missions, the growing complexity of the work, a new understanding of the inherent difficulties in the task, a developing science of missions as the result of the comparative study of the missionary enterprise in different centuries as well as in different lands—such new factors demand an entirely new emphasis on missionary preparation.

To these two needs, concerning the home church and concerning the preparation of her ambassadors abroad, Union Theological Seminary has responded. Its traditions of scholarship, reverent yet fearless ; its spirit at once inclusive, progressive, and free ; its catholicity of temper ; its university connections ; its metropolitan location—these facts should enable this seminary to send forth for the Christianization of a world, whether the service be geographically home or foreign, men with accurate understanding, broadened sympathies, and stirred by the highest loyalties.

World service, however, is no new conception to this institution. The Founders, in the Preamble adopted on the 18th day of January, 1836, expressed the hope and expectation of calling forth missionary zeal. One of the earliest actions of the Faculty after its organization was to approve of a request made by the students for the formation of a Society of Inquiry respecting Missions—a society that has had a continuous existence for eighty-one years. One out of every twelve ordained alumni have entered mission service. Four Professors have held chairs whose very titles recognize the place of missions in their work, viz., George Lewis Prentice who, in 1873, for the first time in this country, introduced lectures on missions into the regular curriculum of theological study ; Charles Cuthbert Hall whose winsome love, expressing itself in sympathetic appreciation of individual and people and alien faith, was coupled with intense loyalty and enthusiasm for the unique satisfactions in Jesus Christ ; George William Knox whose fascinating lectures full of penetrating insight set in-

delibly before us standards of scholarship and statesmanship in the Kingdom of God; and Robert Ernest Hume whose Christian comradeship, both as fellow student and now as colleague, has been one of the great inspirations of my life. Further, it is significant that in the very year that the war broke out, a Department of Foreign Service was established; and now a full chair of Missions has been founded.

III

Directors, Faculty, Students, and Friends of Union Theological Seminary: We have been reviewing certain favorable conditions for an unprecedented expansion of Christianity and certain practical measures that must be taken. Such considerations make me contemplate the significant potentialities of the chair of missions in this seminary with a deep and humbling sense of responsibility. Each fresh view of the vastness of the opportunity impels a prayer for divine empowerment, and also elicits a joyful renewal of utmost consecration. Moreover, in yielding myself to this work, a very real joy comes from the way in which the Faculty as a whole have shown their interest in world service. For surely no mere addition of a chair nor enlargement of the curriculum by a few missionary courses, will enable a seminary to produce a world Christian. Each subject must be taught from a world background. It is because a missionary consciousness pervades our whole institution that, in spite of the limitations of which I am all too aware, I am filled with aspiration and hope for what this Seminary can do through its Department of Foreign Service.

Just twenty years ago this month I went, fresh from college, for three years' residence to India. There, with life still uncommitted but in closest participation in mission work, I came as never before to see the incomparable riches that are in Jesus Christ, the greatness and the urgency and the possibility of the missionary enterprise. It was there I heard God's call to commit my life to a world task. At the end of this period, having encountered in my class-room the keen minds of Muhammadan, Hindu, Parsee, and Sikh, and deeply impressed with the baffling difficulties of missionary work, I came to study at Union Theological Seminary. I love and honor this Seminary with the affectionate loyalty of a son, since within her walls I found the spirit, the message, the apologetic which

made it my joy to return as a witness to the Orient. The experience and the lessons of twelve years of missionary life I gladly place at your disposal. As your Professor of Missions I pledge loyal service to an enterprise which aims to give Jesus Christ his full opportunity with every human being and every aspect of organized society. For myself and for my students my highest longing is for intelligent, zealous, effective co-operation with the Father of our Lord Jesus Christ in the Christianization of a world.

A Case of Real Self-support

E. J. M. DICKSON

FROM personal observation and experience, I have come to the conclusion that most non-Christian Chinese carry in their minds two very mistaken ideas about Christian Missions.

One idea is that they think the gospel is a *foreigner's* religion. Because the missionary is a foreigner whose salary and expenses are supplied from a foreign country, and he seems plentifully supplied with money to buy and build property and hire help, they come to the conclusion that he must be sent by the foreign government as their agent to spread that country's religion.

The other idea is that the charitable works done by a missionary or missions are done with a selfish motive. A Chinaman does not understand getting things for nothing. Not that he does not like it, but he does not understand it. I knew of a case in America where a Chinese gave an elaborate present on almost every holiday, for a period of two years, to an official of one of the courts, claiming friendship and highest esteem to be his only motive, but it finally proved to be intended for bribery for he wanted the official's help in getting a friend of his into the country illegally. You can always depend upon it that when a non-Christian Chinese gives a present he expects sooner or later to get something in return.

When a Chinese subscribes any money for charitable purposes he does it because his religion teaches him that one good deed will make up for a hundred sins, and then he has

the very immediate returns in the glory he receives when his name is published or carved on a stone.

Now when a foreigner comes to China giving free medical treatment, free tuition, free help to the poor, if the native does not come to the conclusion that it is but the foreigner's bribe to cause the people to join his religion, he at least thinks that the foreigner is trying to gain merit that will go to his account in the spirit world and therefore his good deeds are after all for personal interests and not free grace at all.

In time, some of these ideas may be lived and preached down, at least among the enquirers, who by reading and constant attendance get some understanding of Christian truth, but more often they are exchanged for another mistaken idea very prevalent among converts. Having seen that the foreigner's salary and all money for building and hiring help comes from a Christian Society in the foreign country and that the missionary is but a custodian of the funds, the convert begins to judge the missionary in his heart and to reason about some of the expenditures, and before long he begins to think that perhaps he is not getting *his share* out of this great Christian public fund. If others get employment from the foreigner and he doesn't, or if others' sons are supported in school and his are not, he feels jealous, and if the foreigner should insist on such a thing as the convert contributing more time and money *freely* for the extension of the work, he wonders whether perhaps the missionary has misappropriated some of the funds and now has to make up the money in some other way. Just to think that instead of getting he has to give nearly drives him away from the church.

No doubt every Mission in China has realized to some extent the hindrances of these false ideas and is trying in different ways to overcome them. In almost every issue of the CHINESE RECORDER one reads encouraging reports of success in reorganizing methods which have brought about self-supporting churches.

A little over two years ago, when I was in the employ of the Standard Oil Co., and stationed at Nanning, Kwangsi, I read a book called "Missionary Methods, St. Paul's or Ours", by Rev. Roland Allen, and I was very much impressed with the facts brought out. After reading this book, though I had been quite satisfied with the many opportunities I was having for voluntary Christian service in and around Nanning outside

of business hours, yet I became possessed with a longing to get into a new field where no Christian work was being done and try out some of the suggestions received from the book. Most unexpectedly two months later it was necessary for me to leave the Standard Oil Co., and thus, before I knew it, I was face to face with the question whether or not I was willing to trust the Lord and go ahead on my newly formed convictions of missionary methods. I decided I would.

The writer of "Missionary Methods" does not contend that all missionaries should engage in secular work to support themselves, and neither does the Bible so teach, yet the Bible tells us of it being done when circumstances make it expedient. I thought perhaps my quickest way to teach self-support was by being self-supporting myself, so I decided to sell drugs to pay my way. When I say drugs I do not mean patent medicines, but such products as we nearly all know the use of, namely, castor oil, iodine, epsom salts, quinine, and simple antiseptics, put up in retail packages and under my own label.

Starting at Nanning accompanied by a colporteur and a coolie carrying gospels and Blackstone posters, I visited the market towns near by in circuits taking a week or ten days to each trip. My usual way was to get in as central a place as possible and display a banner with my stock in trade, drawing a crowd by means of an accordion. The colporteur and I took turns in preaching about a cure for the body and a cure for the soul alternately, selling gospels and drugs in between breaths. After spending six months in visiting practically all the market towns within a fifty mile radius of Nanning, during which time I gained much experience and had increasing sales of gospels and drugs, I started for the needy town of Poseh, 235 miles from Nanning and close to the border of Yunnan. After a very narrow escape from being attacked by a large number of pirates, coming within sight of them before we retreated, we reached Poseh in eight days and I put up in a Chinese inn.

I preached and sold gospels in the market of Poseh regularly every third day and preached in the evenings in the open air public theatre on the main street of the city. Before long my drugs became known and I had almost daily callers at the inn. Within one month I got an English night school started, the inn-keeper providing the class-room and guaranteeing the fees of \$3 each from more than twenty scholars. A month later I decided to open a drug store with the money

I got from teaching. This shop was also made a public reading room as well as a place for the night school and a place for meetings on a small scale, and soon the work was going full swing.

What I wanted to prove in Poseh was whether the work could be carried on without money from a foreign source and whether or not by so doing I could convince the Chinese that the gospel was not a foreigner's religion, nor a religion apart from the daily life, but a gospel which brought so much into a man's life and so changed him that he would spontaneously give his time and strength and money to do what he could to bring the good news to others.

While no doubt my self-supporting work and voluntary preaching was having its effect gradually in Poseh, nevertheless the idea was so new to people who had seen or heard of missions in other places that the usual crowd of seekers after the loaves and fishes began to come to the meetings just the same. From all outward appearances they were sincerely interested in the truth and came again and again to the meetings and expressed their desire to enter the church as soon as possible, only they wanted to know when I was going to build a chapel and buy an organ and open a day school.

However, I hammered away at the fact that I was not the agent of any society and had no funds, but was earning my own support before them and preaching a gospel that had to do with men getting rid of sin, and getting new life, which did not depend on a church building or ceremonies; that should some of them believe the gospel they would be expected to build or rent their own place of meeting and support their own Christian work. One by one the apparently earnest enquirers began to drop off and we were reduced to six regular attendants at the meetings in the drug shop, though the meetings in the open air were always crowded.

And what do you suppose I found out about some of those who had dropped off? Two were anxious to sell some property and thought they could get an extra fine price if the foreign church would buy it. Others wanted to get employment as they were not satisfied with their present wages. Others had legal or family quarrels and thought that they could get an advantage over their neighbors if they joined the foreigner's church, and these people whom we thought to be such zealous enquirers and who were quite willing to submit to any kind

of baptism or ceremony to get into the church, as soon as they found out I was not a regular ordained pastor but only a business man supporting myself and preaching the gospel and exhorting others to do the same, soon turned their backs on the whole thing.

Of those who continued to come to the meetings was an old man called Uncle Three who had been a gambler. At one of our open air meetings he set up his gambling table at the edge of the crowd, glad to find so many people assembled together and hoping for better business than on the other quiet streets. The Holy Spirit spoke to him through the message given that night and he immediately closed up his gambling table and listened to the end of the meeting and every night after that he came to hear more. Later he came to the Bible study meetings held in the drug shop and finally he professed to be trusting in Christ. He was not afraid to confess it before his relatives and neighbors even though he was sneered at and persecuted. His greatest persecutor was his wife who was a very bigoted idol worshipper. When she saw her husband bringing in no more money she made a great disturbance, though they still had enough income from their vegetable garden. But a great flood swamped their garden and knocked down their house and made them paupers. This calamity the wife ascribed to the fact that her husband had become a Christian. But in spite of this hard test Uncle Three refused to go back to the gambling business.

Now right here is where I had the greatest test and it is in similar circumstances that a great many missionaries are tested. Should I give Uncle Three employment or offer him some financial help seeing that he was suffering for the truth's sake? My ideas of missionary work said "no," but my sympathetic nature said "yes." I didn't do it but I prayed hard for that man. I asked God to enable him to have faith for himself and to open up some line of honest work for him independent of any help from me. But Uncle Three failed and set up his gambling table again. Was I wrong in not giving him employment or some money? The sequel will tell. After a couple of days of gambling Uncle Three came back with his head hanging down, a perfect picture of misery. He did not know that I was aware of his gambling. He took a seat in the reading room and looked at a book, but I faced him with the subject. I read to him part of the story of Job and of Daniel

and prayed with him. He cast himself on God as never before. He went back to the place where he usually set up his table and told his friends there that if they ever saw him display his table again they had his permission to take everything away from him. He went home and told his wife that even if she and he and all the family had to die for it, he would never gamble again. He would rather die for righteousness' sake than that they should depend upon his sin to live. In answer to his prayer of faith he was suddenly led to think of a couple of pawn tickets which he had put away. Why not get out the several garments they represented and start a second-hand clothing stall? He got the clothes, cleaned and pressed them, took a couple of boards and set up a shop at a street corner. He prayed before he started out and the Lord led some strangers to buy those garments at a very good price so that he was able to buy up some more pawn tickets and redeem the goods and to sell them at a good profit. God prospered him and he acknowledged it. He would not sell on Sundays and has contributed regularly every week towards a fund for renting a future chapel, never less than 20 cents a week and often nearly a dollar. I did not see his stall for six months, but at last when I visited him I found instead a second-hand clothing shop with over a hundred garments all paid for and the money honestly earned and I praised the Lord that I did not give Uncle Three employment or any money. Now he gives to the support of missionary work instead of missionary work going to support him.

Through Uncle Three's continually preaching the gospel to his neighbors and customers, a widow woman who had a shop next door became interested in the gospel and before long she also closed her shop on Sundays and now gives twenty cents a week regularly.

Another man, Mr. Chan, a peddler of bean food, became interested in the gospel by hearing me preach at an open-air meeting and in time came to the Bible study meetings and was converted. He had been a member of the Roman Catholic Church for several years but still worshipped idols and gambled and was noted for his fits of anger in which he would beat his children nearly to death. After his conversion Mr. Chan cleaned his house of every sign of idolatry and gave up gambling and swearing and now rules his children by love instead of anger.

Realizing something of the meaning of grace Mr. Chan is now trying to show his gratitude to the Lord by winning others to Christ. On his own initiative he has organized a Sunday school in his house which he conducts himself, the average attendance being about 35. He has offered freely a piece of land for the erection of a chapel and is contributing very generously towards the fund for the erection of the future chapel.

Through the efforts of Mr. Chan, a Mr. Tong has been brought to Christ. He is a young man, a peddler of bean curd. He was the terror of the neighborhood for his quarrelsomeness and his brutality to his wife and father. First he greatly persecuted Mr. Chan, but through the latter's patience and prayerful dealing he has been won at last. Mr. Tong keeps the Lord's Day most strictly and is bringing his father to the meetings.

The converts have never been urged to give but the duty and blessing of it have been pointed out to them from the Scriptures and an example has been set before them and they have responded very generously.

The above was written in 1917. To-day there is a self-supporting and self-governing church in Poseh with fourteen baptized members. Six months ago they opened a chapel for which they paid \$120.00 from their own contributions, which amount covers two years' rent in advance.

Since the chapel was opened they have supported one of their number as a chapel-keeper and have paid all running expenses. Their contributions for the past six months have amounted to \$70.46 which is an average of 25 cents per week for each member. Ever since the beginning of the work no collections have been taken up. A box is placed on the platform each Sunday and all who wish to contribute do so voluntarily and no member knows what the others give. The money is then counted by two brethren before all the others and the amount handed over to the treasurer or his assistant. I have had nothing to do with money or accounts for over a year. The treasurer writes out a detailed statement every six months which is pasted on the wall of the chapel with the request for all who want to examine the books to do so.

The Poseh church has no regular preacher but for the past six months five or six members have been taking turns in conducting the meetings. They have been holding two gospel

meetings a week and other meetings on all other evenings of the week.

After six months' absence (with the exception of a few days) I have returned to Poseh, this time a married man. My wife and I have been received in the Poseh church as members on equal terms with the others and we take our turn in preaching when invited and give our advice when asked for.

There is a real feeling of pride among the members at their success in being self-supporting and self-governing, but there is not the least bit of that undesirable "independent" spirit, or anything like an anti-foreign spirit, but great love and respect is shown us and our advice is often asked, which we give as suggestions and not commands.

After a few months, during which time my wife hopes to give the women a little more training, it is our purpose, God willing, to leave Poseh and develop work on the same lines in Pingma, a town on the West River, 180 *li* below Poseh.

A Plea for the True Deepening of the Spiritual Life

MISS A. M. CABLE

THE Church is not at fault when, in the present crisis, it realises its greatest need to be a spiritual revival within its own borders. The same is true of the missionary body, and this consciousness has found expression in many publications, exhortations, and special meetings whose avowed object has been the deepening of the spiritual life.

Valuable as these efforts have been, it remains open to question whether such means as have been taken, produce, or are even calculated to produce, the required result, namely the deepening of God-consciousness, whereby alone spiritual growth may be induced.

My object in this paper is to speak of the conventions held with this aim in view, and in order to do so I must first call attention to the life conditions of those convened men and women on whose spiritual force claims are, or should be, perpetual; whose hours for meditation are only secured by self-discipline, and upon whose time calls of the most exacting and unremitting nature are made.

Let us next consider what steps are taken to supply that which has been promised, namely a means to induce the deepening of their spiritual life. According to routine the day commences with an early morning prayer meeting. It is generally found impracticable by the tired missionary to secure his usual period of silent morning meditation. He rushes headlong into a vortex of sound, wherein men strive to compel his spirit to follow petitions, often so individualistic in nature as to dispel the sense of adoration necessary to an act of united worship. The situation is often complicated by an opening address and exposition of the scriptures which leaves him under the sense of a craving for a period of silence wherein he might begin to recover his own spiritual balance. With the briefest necessary intervals for food the meetings are continuous throughout the day.

In order to accommodate the large number who assemble, bed-rooms are frequently shared by two or more people, thus finally securing the impossibility of an hour of solitude. Meal-times are periods of social intercourse.

After several days of such a regime the conference scatters. Some of the younger members are loud in their expressions of delight and profess to have thoroughly "enjoyed" themselves and the speaker. Older members are not unlikely to be less enthusiastic, though they also have derived benefit from fellowship, and from helpful suggestions which have been made in the course of the convention. It is not my object to deny the benefit of such convocations, in fact in their own time and place they are sometimes necessary, but to question whether they attain their professed object.

As with every other phrase which passes into common parlance we need first at all to stop and ask ourselves what we mean by the expression "deepening of the spiritual life." Deepening is surely that which is induced by the realization in man's spirit of the presence and influence of the Great Spirit. It remains for us to consider what conditions are attainable in a convention which will be calculated to bring about this result.

That section of the Church which provides for its workers periods of retreat and insists upon their observance, shows itself in this matter to have that wisdom which is the outcome of centuries of experience.

The issuing of such a rule presupposes a considerable amount of mental discipline and habit of meditation. Surely

such a discipline and such a habit should not seem strange to any missionary in a heathen land.

I venture to state that the missionary body representing the Free Churches is craving for such an opportunity of retreat, and that an appeal for an expression of opinion on the subject would elucidate a strong vote in favour of such gatherings.

How should such a retreat be most helpfully conducted ?

Firstly : It must be pervaded by a spirit of leisure.

Secondly : The numbers attending must be limited according to space available, allowing each person the privacy of his own room.

Thirdly : For the time being social intercourse should be discouraged.

Fourthly : United meetings should be for the purpose of worship and adoration. It should be borne in mind by those who conduct them, that orderliness is an immense relief to the subconscious mind of the worshipper. To insure this orderliness and consequent restfulness, absolute punctuality, suitable provision for the act of kneeling, and really good reading of the Scriptures, without comment, are essential. The spirit of worship should be maintained by a discreet selection of hymns and chants, omitting those which seek to bend the singers' spirit to the personal spiritual experience of the writer. Choral adoration should take a place of primary importance in these days of darkness and depression.

Where united meetings for prayer are held, they should, in the writer's opinion, take that form which has proved so remarkably acceptable in the Student Volunteer movement. The leader announces without personal comment the subjects for prayer, allowing about five minutes for silent and united intercession on each topic ; during the course of the meeting, which may last for one hour, three or four selected representatives will lead the meeting in the act of audible petition. These few having given time to preparation for this important act of worship, make it their object to give expression to the spiritual aspiration of the meeting, rather than to make mention of individual needs.

Fifthly : In the writer's opinion it were well to give those attending the privilege of offering their morning and evening sacrifice in solitude and to secure them the quiet essential for this purpose.

Sixthly: Any addresses given should be of the highest order obtainable, and should seek to inspire thoughts which depend upon meditation for their full development. *In this matter the order of missionary seniority, as in the reading of the Scriptures, should be entirely ignored.*

Finally, the reading during meal-times of some book—I would suggest Bunyan's Pilgrim's Progress as being pregnant with suggestive thought—has been found to be of immense value in such gatherings.

Such a scheme as this paper suggests cannot fail to call forth objections, and with the best grounded of these I wish now to deal.

It is certain that amongst missionaries representing the Free Churches there are those who would fear lest any convention organized to allow so little opportunity for spontaneous expression might hinder the working of that Spirit, which, as the wind, bloweth where it listeth. To such I would reply that two or three days taken from a busy year, and spent in the atmosphere of prayer and meditation, give far greater opportunities for that Spirit's influence than do public meetings where the voice of man so often breaks in upon the silent forces at work.

Others may argue that there is infinite value in gathering for such purposes as Christian fellowship, mutual stimulation, the hearing of the word of exhortation and of exposition of the Scriptures. Such conventions certainly have their place but I contend that their value is not infinite, but finite, whereas that which may be learned in the solitude of retreat is *infinite*. Where, nevertheless, the necessity has arisen as must be, for discussion of missionary policy, church government, and general administration, what better preparation for the men and women called upon to decide matters of such spiritual importance, than the projection of all such into the true prospective where the artificial division between secular and sacred has ceased to be.

I have often thought that one of the lessons which the Chinese Church needs to learn, is how to prepare herself in retreat for aggressive action, and if it be argued that any of the men and women who are members of the Church in China have never yet felt the need of solitude and silence (though it might well be termed arrogance on the part of a Westerner to bring such an accusation against the Easterner)

let us the more make it our aim to teach them the necessity of knowing God if they are to be strong and do exploits.

"The beginning of all great movements . . . has been in a place of retreat where men could think out things, and see the bearing of one thing upon another." (Dr. J. Hutton.)

"What is Essential to Daily Religious Living?"

I

THE only thing essential is of course to be like Christ Jesus but for the average Christian certain "marks" may be useful.

1. *Order.* The slipshod life is essentially wrong. Life to be successful in any direction must have its rules and principles. This is true of home, business, school, and nation. It cannot be less true of the life that pervades them all. Order means seasons of prayer, of worship, of service. Life is very various, the particular order may vary with the individual but order there *must* be. The disciplined life is essential.

2. *Prayer.* This is every bit as essential as food. The ordered life begins and ends in prayer. Praying at all times and about everything is right and good; but there must also be fixed seasons of private prayer. However it may be for the generality the best time of the whole day for very many is the opening hour. How many lives are utterly slipshod because of the pull of the bed-clothes. The "morning-watch" of the Y. M. C. A., the early communion of the High Anglican, the experience of saint and sage, all alike bear witness to this. Let each fix his own times and keep them.

3. *Fellowship.* No Christian will go far who does not add, to his communion with God, fellowship with man. This involves Bible and other book study that we may gain fellowship with the past and the distant. Seasons of Bible-study anyhow are wrapped up in prayer. Fellowship with books, however necessary as it is, is not enough. The Roman Catholic has his confessional, the Methodist his class-meeting. "They that find the Lord spoke often one to another." A man with his wife, a friend with a friend, a believer with his priest, a member in his class-meeting—somehow it seems essen-

tial to progress of the spirit that there should be at least one human spirit with whom there should be spiritual intimacies. In this sense we dim our light by keeping it under the bushel. As we value our own soul's salvation we must find and talk to someone about it if only by letter, but rather face to face.

4. *Service or Sacrifice.* The inner life must not only find outlet in confession but in expression. There is nothing to keep the heart warm like warming others. Service inevitably comes from the full heart but it also keeps the full rivers running instead of becoming a stagnant lake. A minister has his own temptations but this advantage, that his work for others at least does him good.

5. *Sincerity.* Just as order is the method so sincerity is the spirit of the truly religious life. There can be no true prayer, fellowship or service without it. Every right inspiration is to be acted on, every known sin to be given up as soon as it is known. The sincerity is to go into every realm including the intellectual. The sincere man can shirk nothing he knows to be his duty. Sincerity with God will keep him humble.

A life lived on a plan ; communion with God in prayer, in sacrament, in meditation, in worship ; fellowship with man in joy and sadness, victory and defeat ; loving service ; sincerity and truth—these have been the marks of the true Christian since Christians began to be. One man lives by the rule of church or monastery, confesses to a priest, finds the sacraments to be communion in excelsis, another in belief and practice is poles asunder. To one, at least, the method seems not to be of the essence ; but the disciplined, prayerful, social, sacrificial, and truthful life, however expressed, seems to be the true way of life.

One last word as to forms of public worship and their influence on daily life. To me the sacrament of sacraments has always been the public preaching service and the high altar, the pulpit. I have heard the voice of God condemning, comforting, pardoning, revealing, enthusing, warming more plainly from the lips of the ministers of His word than in any other way. I do not despise but highly value the sacrament of the Lord's supper and have received the elements not only in the way of my fathers but in the way of the Anglican and of the Congregationalist but to me its chief spiritual value lies in the perpetual reminder of the death of my Lord for all. My

highest inspiration and aspirations have come in other ways. The pulpit may be degraded till it is nothing better than a platform for the airing of the theories of a more or less clever man or it may be exalted till it burns with the fire of heaven. There are those who only seek in the pulpit human frailty and find it. Had they faith and expectancy to touch God, they might find Him there too. The prophets are with us still and God in them. One other means of grace to me has been the spontaneous prayer-meeting of a little group of like-minded Christians. Too often our prayer-meetings are preaching services or mere formalities. But it is still true that when we gather with one accord in His name there is the real presence. And the real presence helps our daily life.

H. B. RATTENBURY.

II

Healthy religious living or in other words the indwelling of the Holy Spirit is the ultimate reality towards which all else are merely helps. I recently approached a Roman Catholic priest in the train, with the question whether there was hope of union between us, or not. He hadn't much encouragement to give me. His tests of reality in religious life were all mechanical—the appeal was to false history. I tried to show that I experienced forgiveness, and the peace of fellowship with God, and that God acknowledged my work in saving souls. He met this by showing that Henry VIII was a scoundrel and Luther wanted an excuse to get married. Yet with all this clank of machinery the man was a brother in Christ Jesus—but his tests would not admit me as such.

What then is essential to healthy Christian living? The priest thought many things essential which I did not. The religious life concerns us in all our aspects; it is intensely individual and finds its expression in our social relations. A proper examination of this topic would involve a test of all the individual and mystical experiences, as well as the social which would include church life and society in general. But we must be content with a few outstanding points.

Faith and Creed.—The individual spiritual life like all life is a relationship to an environment. Our religious life is healthy in so far as it is united to God and to the souls of other men. Faith is the vehicle of this union with God, and

as it implies a whole hearted consecration it involves love, hope, prayer, and service. Faith also implies knowledge : we necessarily mean faith in God as revealed through Jesus Christ. This faith is mystical and brings about a direct union. It is not to be confused with the doctrinal expression of that faith. Christian faith is an essential but it is consistent with a considerable variety of explanation. Saints have excommunicated each other in the past over these differences in theory ; but in actual fact they were one in Christ Jesus.

I have known a lady, the very flower of Christian character gentle, kind, true, faithful, earnest in all religious exercises. She belonged to a very narrow sect. Not only were concerts and cinematographs of the Devil, but human hymns belonged to the same category. She dared not go to any church except that of her little sect for fear of latitudinarian corruption. Her one relaxation was the weekly prayer meeting of her own communion. And yet she believed that if she were to die she would go straight to a Hell of eternal torture. She had faith and love but she was not elected ! The heart has reasons that the blundering head denies. She worshipped a false god in theory, but Christ actually dwelt in her heart.

Men have never thought alike and never will. There have always been schools of thought. Truth is too wide to be bottled up in any creed. There are many things that the Spirit of God is revealing and has yet to reveal to His Church. In other words, uniformity of creed is not essential. Many people are better than their creed, and many worse. Faith goes right past it to actual contact.

Sacramental Forms :—Are the sacraments meant to be helps or are they essentials ? The joy of sharing in the Lord's supper with kindred souls, especially after long isolation, is a supreme experience. The Christian Church has been rent from end to end over this question of the forms of the sacraments and their essential importance.

If Christian living is the test, then it must be admitted all forms are admissible and even no form. One of the most consecrated men I know is a Friend and has never been baptized. Just a few days ago I had the joy of leading to Christ a young school teacher who had studied Christianity for years. From absolute agnosticism he stepped straight into a deep spiritual experience. Peace, joy, testimony to a new life, endeavour to win others, all were his but baptism would have to await the

end of probation. He who baptizes with fire did not await the Church with its sacrament of baptism. In this case the essential came first, the form with its public testimony and open reception into the church came later.

My experience as a missionary has also shown that the deepest experience of taking the Living Bread and entering into the new covenant of union with Christ had not been at the sacramental table, but very often in quiet talks and prayer heart to heart with some hungry soul. Will I be considered a great heretic if I say that where the attainment is low and ignorance prevails the bread and the cup are almost a distraction. Of course it may be that the name "communicant" should never have been applied to such believers. All that this appeal to experience claims is that forms of ritual are unessential. Their variety may be great. The essential is the spiritual reality which lies behind.

Forms of Church Government :—The saint may be able at times to stand absolutely alone, but only the saint can stand it. To be united with hundreds of souls in a society of believers is an essential to healthy Christian living.

Experience proves that saintliness is quite independent of the form of church government. As autocracy is the best form of government at some stages so episcopacy is an inevitable stage. Democracy and individualism demand their say, and will not be denied when their time comes as it does inevitably in both state and church. No one form of church government is essential.

The real spiritual life goes beyond and at times ignores all limitations of creed, ritual, and organization. What is essential is *faith* which unites to God, *prayer* which opens the channels of communion, *receptivity* of the revelation which is in Christ Jesus of the character of God from the Scriptures and living experience, *hope* for the future founded on past mercies and built on the sure foundation of the sacrifice of Christ, hope which makes it possible to endure through cheerless days, *love* which goes out in service to God and men and which breaks down the barriers between souls and wins the true riches of sacrifice and blessedness. The great union of the future will be brought nearer, when we realise that God accepts and dwells with and uses his children even though they cannot accept each other.

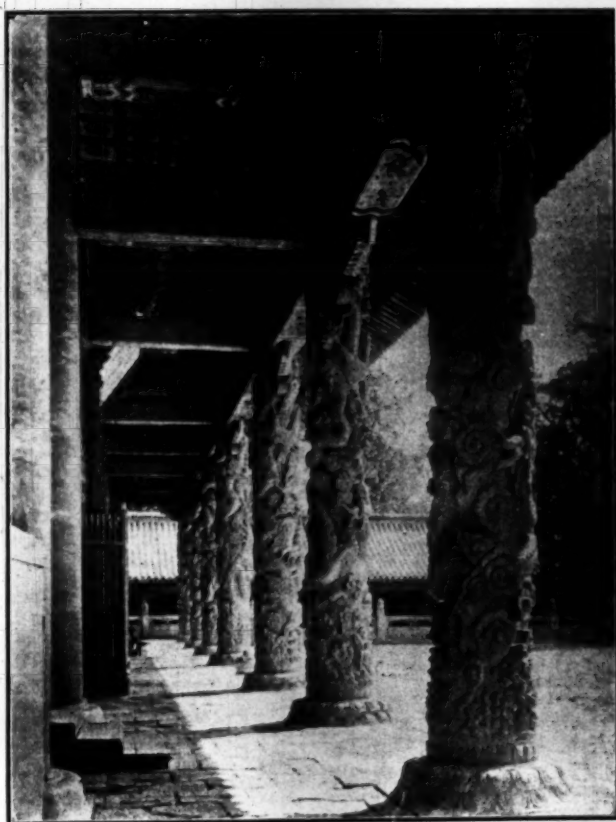
W. MACNAUGHTAN.

III

Religion is not a thing separated from life. Any one whose life and conduct is not in strict harmony with the religion he believes falls short of the religious standard to which he has pledged himself. The task of the generation is to increase the number of men whose religion is shining in their faces, speaking in the words they utter and making music in the deeds they do. For each individual longing to achieve to a daily religious living I deem the following conditions essential :

1. To have a keen God-consciousness. Materialism and worldliness are steadily gaining ground in the lives of men—Christians and non-Christians alike. Hence selfishness, pride, envy, strife. God-consciousness is the one effective means to check their spread and one would then constantly live in a mood of prayer in all things.
2. To create a habit of asking what would Jesus do or say under such and such a circumstance. This will necessitate a diligent study of the Scripture so as to know more truly the mind and person of Christ.
3. The securing of good and inspiring literature. To make our daily living religious we must need some sort of a reminder ; for we are very forgetful of the high ideals we cherish especially in things spiritual and invisible. Besides we want to know how to grow spiritually. Good books will render invaluable help in both these lines.
4. Seeking the company of godly persons. The Chinese proverb says, "To get near the red, reddens ; to get near the black, blackens." The one sure way to be religious is to enter into intimate relationships with religious persons and our lives will be changed unconsciously.
5. The determination to do a daily "good turn." Most of our lives are spent in dealings with men. If we are determined in whatever relation we have with our fellow men we will benefit rather than be benefited, men will see at once that we are religious although we don't so profess. And this is religious living indeed.

Y. K. Woo.



CARVED PILLARS ON THE FACADE OF TEMPLE OF
CONFUCIUS AT CH'U-FU.



WELL OF CONFUCIUS AT CH'U-FU.

BEGGARS FROM FLOOD.



Mud and Straw Huts.



Inside Mountain Temple.

NORTH CHINA VIEWS.

Notes and Queries

The Tomb of Shen Nung Hwang Ti

GEO. L. GELWICKS

NEAR Wang Chia Tu in Ling Hsien, south eastern Hunan, is the tomb of this hero. Below a well-wooded hill, beside a small river, is an ample temple of conventional design and architecture. Having been told that it contained a picture of the emperor, I was expecting a likeness on flat surface. Neither the word for image nor idol was used by my informants.

However, in the customary shrine place was a single carved image in sitting posture, approximately life size. It has more individuality and inspires more of a feeling of sincerity than the ordinary temple image. If its testimony may be trusted, Shen Nung had a strong, benevolent face, wearing a beard.

In the pavilion and courts in front of the temple proper are thirty-six large stone tablets, some at least containing imperial edicts. As the oldest were said to date from the Ming Dynasty only I had no copies made. But scholars of the locality assert that more ancient tablets existed whose surfaces were chiseled off to receive new inscriptions. And this in a land that worships ancestors!

Directly in front of the main entrance rises a picturesque ledge of rock, partly on the bank with its feet laved by the stream. The tomb is said to be now in the water below this ledge.

I can secure copies of the tablets upon request.

Obituary

Dr. Thomas McCloy

ABRAVE and faithful soul passed to his reward when Dr. Thomas McCloy was released from suffering at the Yokohama General Hospital, March 25th, in the 58th year of his age. The funeral services were held in the Union Church, March 28th, conducted by the pastor, Rev. Mr. Martin, assisted by Rev. Mr. Forester of the Chinese Church,

the address being given by Rev. C. H. D. Fisher of the Baptist Mission.

Dr. McCloy was a medical missionary in South China for eighteen years from 1886, and in 1904 established himself in Tokyo, being associated with Dr. Whitney in the Akasaka Memorial Hospital. In 1912 after furlough in America and Scotland he removed to Yokohama, making a specialty of eye practice. To the Chinese Church in Yokohama he was a true friend and helper all the fifteen years, and will be remembered by all the community for his faithfulness and cheery, loving kindness. He leaves a widow and four daughters, one of whom is in Oberlin, Ohio.

Our Book Table

A list of the books in English reviewed in the CHINESE RECORDER is sent in advance to the Mission Book Company and to Messrs. Edward Evans & Sons, and it is understood that the books reviewed can be purchased at or through these Bookrooms.

ISLAM AND CHRISTIANITY.

THE PRESENTATION OF CHRISTIANITY TO MOSLEMS. (*Board of Missionary Preparation. New York.*) Price 50 cents.

The greater part of this book of 142 pages consists of a valuable statement of just what one wants to know about Mohammedanism. The Rise and Spread of Islam, its doctrinal content and religious practices; the lines of its development, and some account of the various sects—these matters are given in a concise and masterly way, and the book is well worth possessing for these alone. The method and attitude of the missionary approach to Islam are helpfully set forth, with a brevity which may be commendable, but which leaves the feeling that more might advantageously have been given from the rich experience of the many who have contributed to the book.

There can be no fixed method of approach, even in one country, when local circumstances vary so much, and individual temperaments have to be taken into consideration. It is, however, now generally agreed that the safest and most fruitful method is to present Christ as the sinner's Friend and Saviour, and let His example and teaching speak for themselves, rather than primarily insist upon acceptance of certain doctrines which are not easy to understand or explain, and the pressing of which often leads into unprofitable argument. Unsympathetic criticism of Moslem doctrines and practices should be sparingly used, if used at all. Christian writings in Chinese about Mohammedanism are but few, yet even these few contain some items which give unnecessary offence to Moslems. That is a mistake which must be guarded

against in the future. "Islam is a fortress not readily battered down by artillery fire; it can only be captured by slow and indirect processes." And in those processes, sympathy, courtesy, and love must have a large share.

The book under review gives suggestions for the lines of study and reading most likely to be helpful to those planning to work specially among Moslems. There is also an exceedingly good bibliography of Islam which adds much to its practical value.

I. M.

CHRISTIANITY AND CONFUCIANISM.

PRESENTATION OF CHRISTIANITY IN CONFUCIAN LANDS. (*Board of Missionary Preparation, N.Y.*)

This volume presents a practical study of Confucianism in China, Korea and Japan, from the viewpoint of the needs of the missionary and for the purpose of making him better acquainted with the intellectual and religious life of the peoples to whom he has to present the Christian message. It is the official publication of the Board of Missionary Preparation in America and is prepared by a special committee, composed of missionaries and others well informed about Confucianism and the peoples professing it. The Chairman of the special committee is Professor Harlan P. Beach, who for a number of years was a missionary in China, a recognized Chinese scholar, and now is Professor of Missions at Yale Theological Seminary. The work of the committee was submitted for consideration to a large number of persons, interested in the Far East and representing a wide variety of viewpoint and experience, both scholarly and practical, and so the publication "may be fairly termed a consensus of wide-ranging expert opinion," and is for that reason authoritative.

Part I contains suggestions for candidates for the Far East. It gives a comprehensive but succinct survey of Confucianism as a whole, dealing with its definition and character as interpreted by well known sinologues, such as, Ernst Faber, Legge, etc., its historical development from the early beginning to the modern time, the life and ideas of Confucius and Mencius, of Chutse and Wang Yang-ming, the classical literature, the characteristics of the peoples in Confucian lands and their religious and ethical ideas.

Part II contains suggestions for Junior Missionaries in Confucian lands. There is a good discussion of the similarities and differences between Christianity and Confucianism, in which is pointed out both the features in Christianity acceptable to Confucianists and those objectionable to them.

The appendixes, in my opinion, are of special value. They are (a) a general course of studies for those who are to be missionaries in the Far East, (b) a brief course of specialized reading for Far Eastern candidates, (c) an annotated bibliography of literature in European language on the Far East, (d) selected readings for special subjects, referred to in the book, (e) books and tracts useful for work among the Chinese, and (f) Chinese words and proper names with their Korean and Japanese equivalents.

The editors have taken a great deal of pains to collect together and arrange, in a convenient manner, information about Confucianism and the Confucian peoples. Such information is scattered in the books on the Far East, and so in this the volume has not added anything new to our knowledge. But the presentation is new. Throughout the volume are found valuable suggestions for the missionary worker as to how to prepare himself for his work, and how to present the Christian message to the peoples of the Far East. And so this volume should prove a great help to new workers. But it is also valuable to older missionaries, for it is an admirable guide to those who have the leisure and inclination to make an intensive and thorough study of Confucianism.

Y. Y. T.

"A NEW ADVENTURE FOR GOD."

THE GOSPEL FOR A WORKING WORLD. By HARRY F. WARD. *Missionary Education Movement in the U. S. and Canada, N. Y.*

This is a gripping book, with a passion for brotherhood and gleaming in the light of a great vision. The author believes that the missionary purpose of Christianity involves the complete transformation of the whole of human life, individual and social. With relentless frankness he shows how indifference to human needs is working injustice that is causing a deep and swelling resentment and fanning the flames of class strife. He states that about 80 per cent of American diseases are due entirely to improper conditions of life and labor. He feels that Christian charity should not only make suffering easier and dying comfortable, but should aim to eliminate a lot of suffering and help to put off as long as possible the day of death. The relation of the size of the income to efficiency and spirituality, is brought out. Christianity must promote industrial justice, or industrial warfare must ensue. The complacent attitude of many Christians to the needs of the industrial world is fearlessly brought out. Even some religious publishing houses are shown to have a part in the stirring up of the feelings of labor, by refusing to grant the eight-hour day. The final missionary task of Christianity is, in the opinion of the author, "to change the direction and goal of the acquisitive instinct." To prove the genuineness of one's Christianity it is no longer sufficient to support a mission, a settlement, or organized charity; one must go beyond them to the conditions which have made them necessary. Morally as well as physically prevention of ills is their surest cure.

To read this book is to realize that much of the injustice in the world is due to the absorption of those who could set it right, in what to them appear to be legitimate, but what are really selfish interests. This book is a ringing appeal to apply Christian principles to the use of wealth and labor. While written as a text-book for American home mission interests, and so not linked up closely with conditions in China, there is much in it suggestive to those who are interested in carrying Christianity to the bounds of life even in China; for here, as at home, problems of industrial malad-

justment are due to *putting things above men*—the changing of which is essential to the solution of the problems discussed in the book, no matter where found.

R.

“NEW MAP OF CHINA.”—SPECIAL OFFER.

THE “NEW MAP OF CHINA.” *Published by the Far Eastern Geographical Est., Shanghai. Edited by EDWIN JOHN DINGLE. Special price to (a) mission schools and colleges; (b) missionaries and educators; (c) mission boards and institutions. Mex. \$10.00.*

Through the generosity of a British philanthropist, this New Map of China, the published price of which is Tls. 20, is now published at Mex. \$15.00 and sold for Mex. \$10.00 to the special groups mentioned above. This is a great opportunity to get a useful map.

The map is in four sections, northeastern, northwestern, southeastern, and southwestern, each 37" x 43". Each section generously overlaps the rest and so can be conveniently trimmed to be mounted as one complete map approximately 6' sq. These maps are made from the same engravings as those in “The New Atlas and Commercial Gazetteer of China,” of which the *North-China Daily News* said, “The number of cities, towns, and villages placed, legibility of all the names, and the attractive appearance of the map as a whole constitute the kind of reference map that a busy man wants.”

Like the maps in the Gazetteer, it is bilingual; unlike them, however, the provinces are indicated by different colors, seven in all being used. The data on the production maps have also been included in these maps. The type is clear, the names of provinces being in red, of towns, etc., in black, and of products in green.

The data of the map has been considerably revised and has been brought up to date. On data received from Peking the railways have been brought up to date. Whereas the first map published by this Establishment had 7,000 places, this has over 14,000—a considerable increase. The map is good to look at and attractive in appearance. In these days of surveys only those content to muddle along can do without a map. This is especially true of schools and other educational work. It is to be hoped, therefore, that full advantage will be taken of this unusual opportunity to get a comprehensive map at a low price. Our thanks are due both to the philanthropist who made it possible and to those who have produced the map. The total gift towards the publication of this map was Mex. \$5,000. The edition is limited to 1,000 copies. Prompt action will therefore be necessary.

R.

THE NEW CHINA REVIEW. Vol. 1. No. 2. May, 1919. Edited by SAMUEL COULING, M.A. Kelly & Walsh, Ltd.

To the student, the seeker after the curious, and even flitting tourists, China is ever fascinating because seen in so many changing colors. With this second issue of *The New China Review* we

are taken into those little-trodden paths of life and thought in China which make for this fascination.

In three articles the strange vagaries of divination are dealt with, one article being confined to that topic. Among other things, Dr. Herbert Chatley in "Studies in Chinese Psychology" deals with sex in Chinese philosophy and suggests that the mental condition of the Chinese is similar to that of medieval Christianity, that is, a deliberate mental suppression of sexual emotion which diverts it to an increased mental activity. Mr. Christopher Irving gives an interesting account of his experiences with the Dalai Lama on Wu-tai-shan shortly before the Dalai Lama made his journey to Peking. Mr. Arthur Morley has a scholarly article on "A Study in Early Chinese Religion," in which he attempts to show the hold that naturalism had upon Chinese thought and how it pervaded the earliest Chinese rites. One is not quite sure that the term "Heaven" can be shaved down to fit the naturalistic ideas developed in the article, though it seems to be necessary from the author's standpoint. While this might have been the idea of some Chinese writers it hardly seems to fit in with the ideas of all. There are not wanting also Chinese writers who lay more stress on the synonymity of "Heaven" and "Shang Ti" than does Mr. Morley.

In addition there are "Taoist Tales" (Part II), an article on "L'Ecole Francaise d'Extreme-Orient," Literary Notes, and a reproduction in color of a painting of the Ming dynasty. A short biographical sketch of Archibald John Little is of special interest. There are signs also of a healthy difference of opinion among the sinologists.

R.

MY CHINESE DAYS, By GULIELMA F. ALSOP. Little, Brown and Co., Boston, 1918. Pp. 271. Illustrated from Photographs. G. \$2.00.

This is a series of alleged personal and vicarious experiences of a woman missionary doctor in Shanghai and environs in novel form. Like all word-pictures of isolated places in China these potentially mislead the reader in foreign lands into mistaking the particular for the general, even though he is forewarned that the episodes whether or not they really happened are necessarily subjected to the requirements of a romance. The writer has an easy descriptive style and it is to be regretted that she did not choose livelier topics than such dark aspects of Shanghai as domestic tragedies, brothels, gruesome burials alive, ghosts and floating cadavers, for even the materialistic atmosphere of cosmopolitan Shanghai is not wholly lacking in cheerful scenes. The opening chapters give one a bad impression of the writer's attempt to be faithful to the melodramatic and bizarre slum stories of American Chinatowns, and are not likely to lead the reader to the excellently drawn pictures of "The typhoon" and "The Flaming Wind" in the back of the book. The Chinese reader could not restrain a smile at such an improbable exploit as the escape of "The Mandarin's Bride" aided and abetted by a mysterious "blond foreigner"; for, change the setting from China to Constantinople

and you have the typical Turkish harem runaway, nor will he fail to be less amused at Chinese being made to address their sons by only their surnames, or at Wusih being called a village, or at the mention of a Shanghai police court appealed to by beauty in distress. One could imagine the assessors of the Mixed Court writhing in pain at this misnomer. But the recounting of one misery after another and the wretched "home" life of coolie classes, however true to type, would seem to serve only some private purpose of the author, and one turns with some relief to the doctor heroine's own mild love story that is woven through these lugubrious chapters perhaps by way of contrasting the heart palpitations of Chinese and foreign lovers. Be that as it may, one feels a sort of compelling to secret sympathy with the lot of a missionary doctor that must be cast in such unpleasant surroundings. The glib and unctuous tongue of "Li Ta-ta" speaks surprisingly well, but then one remembers that she is made to talk only as the author desires. One good point is made perhaps unconsciously and that is the disposition of missionaries to coddle their Chinese converts, which would appear to do neither party any good. The book is finely illustrated with photographic prints which are the best thing about it.

AMICUS SINIAE.

THE WANDERER ON A THOUSAND HILLS. By EDITH WHERRY. *John Lane.*
G. \$1.75.

The author's previous book, "The Red Lantern," received a widespread and warm welcome, for it is full of power, and throbs with life. This book will not receive the same encomium, and it falls behind the high standard of the first. Though the authoress has a good knowledge of China, and that at first hand, this volume suggests to the reader that she left it too early in life to be able to understand fully the workings of the Chinese mind and to appreciate all the customs and traditions of the people. Her descriptions of the weary toilsome road of the aspirant for literary honours are wonderfully vivid, but incorrect in detail. The Chinese do not, and never did, use the "honourable" so freely and monotonously as she does, nor is "little slave" in family conversations as common as she thinks. The degree of *Chin Shih* has been held by large numbers of men who were never officials, though the writer does not know this, evidently. The *Wen Li* is not a "spoken" language at all, except in quotations. Where are the markets in the North where "girls are sold publicly" as slaves? Surely not in the vicinity of the village she so admirably describes, near the Western Hills, and we do not think such can be found elsewhere in China. *Feng Shui* are not demons, though they may have something to do with geomancy! There are several inaccuracies in the romanised forms, such as "Pao-P'ae" for Pao Pei (darling), "Fooching" for Fu Ch'in (father), and some others due to bad proof reading.

The plot appears to be almost impossible. How a son of an American missionary was kidnapped during a storm at the hills west of Peking, was brought up as the son of a Chinese widow who lived first in the Peking hills and then at Foochow, and took his

literary degrees in rapid succession, and, finally the revelation of his origin, with some very beautiful love scenes intertwined. And all this in spite of the fact that his hair was "dark brown tinged with red," his eyes were grey, and he had foreign features.

Yet, we have here some very fine word pictures, and the authoress has without doubt a great gift of vivid description, and a forceful style. We much enjoyed its perusal, though we could not get away from the improbability of the plot.

SEER.

"THE SPLENDID QUEST. *Stories of True Heroism.*" By BASIL MATHEWS, M.A. Translated and adapted by Isaac Mason. C. L. S., Shanghai, Mex. \$0.23.

This little book of 37 leaves in Mandarin is well adapted for reading in lower grade schools, reading aloud in classes for inquirers and catchumens, circulation in Sunday school libraries, and general home use, setting forth, as it does, in simple, graphic style the vital principles of true heroism. A number of illustrations add to its interest and effectiveness. The list of heroes, whose lives are briefly related, is a very varied one, consisting of Sir Galahad, Louis IX, Abraham Lincoln, Louisa M. Alcott, Columba, Chalmers, Dora Patterson, Simon Peter, Paul and Jesus, with brief mention of such "anonymous heroes" as farmers, artisans, preachers, martyrs, devoted women, liberty-loving emigrants, life-savers, firemen, nurses, and missionaries.

C. H. F.

"A COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS," By Rev. KARL LUDVIG REICHELT, Union Lutheran Seminary, Shekow. Norwegian Missionary Society, Hunan. Mex. \$0.28.

We may be grateful for this addition to the exceedingly short list of commentaries on the books of the Bible in Chinese really helpful to theological students and evangelists. It does something more than present an outline of the Book of Galatians, and, in the opinion of a Chinese pastor for whom the Epistle has always had special interest, may be said to "meet a long felt want." He enumerates seven excellences.

1. It gives an accurate, though not always smooth, translation of the original.
2. It is concise but adequate.
3. It affords detailed explanations of profound and difficult passages.
4. It does not leave any portions of the Epistle unilluminated.
5. It is very complete in its references.
6. It frequently quotes and explains the original Greek text.
7. The thought is clearly expressed and the exegesis consistent.

C. H. F.

救世軍指導 DIRECTORY OF THE SALVATION ARMY, No. 1.

An elementary Catechism on the basal doctrines of Christianity and the principles of the Salvation Army, in the simplest possible Mandarin, with touches of Northern colloquial. The punctuation

could be improved, and the answers should be consistently placed in a new column rather than sometimes so arranged while at other times kept in the same column with the question.

J. L. S.

HISTORY OF THE HEBREWS: *Their political, social and religious development and their contribution to world betterment.* By FRANK K. SANDERS, Ph.D., D.D., *Sometime President of Washburn College, Topeka, Kansas.* New York: Charles Scribner's Sons. Pp. xiii + 367. \$2.00 Mex.

This is a historical text book, covering the field designated in the title. It is apparently designed for students in high schools and college freshmen, but while prepared with their needs in mind, it deserves attention from any who are not Hebrew scholars, and who wish to know what modern scholarship has to say for itself in language understood of the common people. For while the language is simple and the pedagogic method admirable, the scholarship is careful and complete. The maps provided are numerous and most helpful. The treatment of the period of the Maccabees is especially useful, not because the work is better done, but because clear and complete statements of the facts are more rarely accessible. The descriptions of character are very well done, and few of them fail to give new light; important men like Abraham and David are treated in model studies, and no king of them all fails to get a discriminating word that makes him real and vivid. Yet more important is the recognition of the social character of a race's history; we find here no longer a history of the Jews which is little but a Carlylean series of biographies. The life of the people, as a whole and in groups, passes before the reader's eyes. Finally the author does not blink the historical difficulties that the intelligent young student is sure to find for himself, if he is in earnest. Yet his skill and candour are of the sort that would never shake a young student's faith. When he finds that the record of a period (see p. 170) would be better for non-Biblical confirmation, he says so frankly, not being driven by his creed to feel it necessary to make the facts square with a human theory of inspiration. Thus is the voice of God distinguished from the voice of man, in a fashion that may well commend itself to all who have any interest in the religious education of the young.

H. K. W.

HOW TO STUDY THE OLD TESTAMENT. By FRANK K. SANDERS, Ph.D., D.D., and HENRY A. SHERMAN. New York. Charles Scribner's Sons. \$1.00. Mex.

One outstanding problem for Bible teachers in China is as to how to deal with the Old Testament. The danger is that with the pressure of seemingly more important subjects and the bewildering extent of the material to be covered, aggravated by lack of background on the part of students and insufficient aids to study, the Old Testament is being neglected. Another difficulty lies in a wrong objective and faulty methods. The chief value this portion of the Bible has is religious rather than theological; the salvation it proclaims is national rather than personal. Herein lies its appeal

to the Chinese of today, above all the students. For those who are using English to teach the Old Testament in Arts and Theological Colleges, the little volume under review will prove a welcome textbook. It is very brief, consisting of only 64 pages, and arranged in 104 lessons so that it can be covered in a college session by 3 hours a week. The arrangement is clear, compact, and comprehensive; the phrasing fresh and striking. The outlines are based upon Sanders' *History of the Hebrews*, and presuppose access to that work at least for reference. It is a fine type of wholesome constructive modern treatment. But the special feature which commends it for use with Chinese students is the emphasis it places throughout on the relation between religious faith and national welfare. One notes with pleasure that the lessons carry through the Maccabean period to the Destruction of Jerusalem.

J. L. S.

THE COUNTRY CHURCH IN THE NEW WORLD ORDER. By EDMUND DE S. BRUNNER, Ph.D. Association Press. Price G. \$1.00.

This little book consists of twelve chapters and two appendices. As its title suggests it is an attempt to indicate the place which the Country Church may take in building the New World Order, which the shaking of society has made inevitable. Many of the chapters are essays complete in themselves though the book is homogenous. The social problems are depicted in graphic touches, and are presented in almost every chapter. Vivid pictures are given from experience of the unprogressive farmer crushed by his mortgage, the tenant who changes almost yearly, the prosperous farmer whose family have become urbanized or rather vulgarized and cannot see the glories of nature. We also meet with the sectarian narrowness of rural church life, the social stagnation that comes from isolation, the conservatism of the retired farmer class, and the problems of the marginal man who cares nothing for the community. The social reformer is not in the habit of painting Arcadia so the seamy side is well to the front.

The relation of Christianity to social reform is insisted upon. One chapter on the Country Church and the Kingdom of God specially develops this idea, which however runs through the whole book. It is shown that the prophets were social reformers and that Christianity must seek to dominate all forms of human life, social as well as individual. "There are social and economic ills in American rural life that are making moral lepers, spiritual prisoners, blind and dead, who need the life-producing touch of the Christ as surely as ever any one needed it in the days of an apostle."

The main interest of this book lies not in its theoretical propositions but in its practical suggestions, and in the examples given of social amelioration as a result of bold effort. To summarise these suggestions need not be attempted but the principles on which the suggestions are made are that the "community" is the unit in rural reform; development of the community spirit, and co-operation are the aims: surveys of community needs and conditions must be the basis of all action. The community engineer should in many

cases be the minister. The church and church buildings might well be the first community buildings.

For missionaries this book (which only professes to be a book for the day) gives an interesting glimpse of the working out of social problems in American rural districts. It is also very suggestive as to the possibilities and opportunities before the Chinese Church. The days may be near at hand when the church can dominate and capture the Chinese villages and take her place as a leader in solving community needs. Are we developing any "community engineers," with the vision of a new world order and a knowledge of what has been done in other communities, and above all possessing the driving power of the spirit of God, and the ideals of Jesus Christ? The Chinese apologetic is founded on practical work such as this.

W. M.

THE HOUSE OF JUDAH. CHARLES E. HEWITT. *The Abingdon Press. G. \$1.00.*

This book is in the form of 30 chapters, each having a Biblical text as an introduction. It deals solely with scenes in the life of a few Jews, the Christ appears early in the story, and comes out triumphant in the lives of a few of the characters described. It is a love story, tinged with deep religious feeling and sometimes marred by iniquity. Of life in the land of the Chosen People it affords interesting glimpses. The style is simple, but there is no stirring incident from beginning to end. It runs smoothly enough, and, on the whole, it is interesting. But it is not up to the standard of "Ben Hur" or other similar books read by thousands. Still, it will find a welcome in many homes, and its reading can do nothing but good.

SEER.

ROGER ALLIER. *By HIS PARENTS. Association Press, N.Y. G. \$1.25.*

This unusual biography, written of a born leader by those most intimately acquainted with him, stands in a class of its own. It was written first for relatives and friends. The reading gives one the impression of being specially privileged to view the growth of a soul and the response of that soul to the call of the war. Roger Allier was one of the famous "Blue Devils," or *Chasseurs Alpins*. In proportion as they admired his dash and temerity the Germans seem to have hated him. In this particular case the black tragedy of the story is that Roger was murdered while wounded, though full details of this are kept back. Most of the book amounts to the diary of an *Alpin*. It gives an admirable insight into the strenuous training that these strategists of the Alps have to go through, and explains in part how back of their part in the war were moral ideals and training. As his parents generously say, many other Frenchmen passed through somewhat similar experiences who were his equals in every regard.

This intimate biography, furthermore, in accordance with Mr. Roosevelt's Introduction, "contains a lesson for our (American) entire citizenship." Roger Allier was interested in and connected with the Young Men's Christian Association and movements for

and work among young men. His spiritual experiences, often given in detail, are worth reading. His determination to overcome all kinds of hardships and to do his duty is in striking contrast with the desire for soft living which is all too often apparent.

Of his actual experiences in the war not a great deal is given but enough to show that he held a critical position against great odds, which was in part apparently the cause of the hatred that led to his death. To quote again from Mr. Roosevelt, "The great interest of the book lies in the fact that it vividly sets forth the moral preparation which made this youth and his fellows able to check the flow of German aggression in the first two months of the war."

Roger Allier was a patriotic and spiritual crusader. These intimate revelations of a soul striving upward should, for their full effect, be read when one is quiet and alone and able to ask, Have I likewise despised hardships and done my duty? The whole book is a series of selected and connected glimpses of a life well spent.

R.

PUPILS' CLASS-BOOK OF ENGLISH COMPOSITION, Book I. By ED. J. S. LAY. 112 pp. Macmillan & Co., London. Price 1/6.

The aim of this text-book is to train children to "habitually do more for themselves." Its call for composition work is therefore based on literature familiar to all children of England and America. Selections are made from "Æsop's Fables," "Peter Pan," "Alice in Wonderland," "The Water Babies," "The Pilgrims' Progress," etc. This Book I is designed for English-speaking children of from nine to ten years of age. The lessons are graded in difficulty, and a "Little Dictionary" at the end of the book further carries out the purpose of teaching the student to help himself as much as possible.

With Chinese students, however, the book is not so usable. Here the age would have to be a good deal higher, and even then unfamiliarity with much of the wealth of children's English literature for which each lesson calls would prevent the Chinese student from accomplishing the task assigned without an enormous amount of help from a teacher.

F. C. B.

GLIMPSES INTO THE DOOR OF HOPE. Eighteenth Annual Report of the Door of Hope.

This good work still grows. This pamphlet contains an excellent photograph of the late beloved Mrs. G. F. Fitch, and an account and picture of the Bonnell Memorial Chapel. In looking over the amount required for the support of a child, one realizes that no criticism is possible of those who use the money for this institution. It is worthy of all the help we can give.

Missionary News

General

TEMPERANCE WORK OF CHRISTIAN ENDEAVOR SOCIETIES.

Good work is being done by "Temperance Committees" of Chinese Christian Endeavor Societies, in arranging for temperance meetings, distributing temperance literature and urging all Endeavorers and other Christians to sign the temperance pledge.

The story told by Mr. Simon Tsu, the superintendent of the Compassion Orphanage, in Dr. Shoemaker's district, near Ningpo, regarding the way a number of men made it possible to start and maintain the orphanage by giving up drinking and smoking and devoting the money thus saved to the orphanage, made a deep impression at the National Christian Endeavor Convention at Hangchow. Many of the delegates returned to their home churches and told this story and persuaded others to give up wine and tobacco.

It is our hope that the C. E. society in China may be as great a power for temperance as it is in the homeland. As is well known, practically every member of a C. E. society in the homelands is a teetotaler, and the C. E. society was the only organization in America that refused to put cigarettes in the comfort bags for the soldiers.

The slogan, "A saloonless nation by 1920, the three-hundredth anniversary of the landing of the Pilgrims," was first proposed at the International

Christian Endeavor Convention at Atlantic City. It was later adopted by all other temperance organizations, and although the Endeavorers were ridiculed by many as wild enthusiasts, their hopes have been realized a year earlier than the date set by them, through the enactment of the Prohibition Amendment to the Constitution of the United States. Dr. Daniel A. Poling, Associate President of the United Society of Christian Endeavor in America, was chosen by the United Temperance Movement, as its leader, in the great campaign which has resulted in this remarkable temperance victory. Other prominent endeavor officers and the rank and file of the membership of all the C. E. societies did faithful work throughout the campaign.

AN ADVENTURE IN EVANGELISM.

Everywhere in these days is being noted the friendliness of the Chinese people toward the Christian church and their readiness to listen to Gospel teaching. The question arises, How may this friendliness and interest be capitalized for the advancement of Christ's kingdom? The question was answered by Rev. J. F. Peat of the Methodist Episcopal Church by bringing from America a canvas tent capable of sheltering fifteen hundred people, believing that those who were willing to listen to the Gospel would provide the place to pitch it.

This faith has been justified. The writer has recently come from taking part in an evangelistic campaign in Yungchang, a medium sized city on the Great Road between Chungking and Chengtu. It is an out-station of the Methodist Episcopal Mission with its ordained Chinese pastor and Chinese district superintendent, carrying on efficient boys' and girls' day schools.

On my arrival I found the caucas spread in the outer court of the Confucian temple. Surely Christianity has come to a place of favorable recognition in this land when Christ is given a place in front of Confucius. And this was given without the asking, free seating being supplied as well.

The first evening there was a gathering for welcome, which seemed to be taken in the double sense of a welcome by the city to the evangelistic team and by the church to the city representatives. Fully a thousand people sat in orderly array under the tent and listened to short extempore addresses by the mayor and the writer, as well as to announcements, invitations, introductions, etc.

The mayor gave a lecture on the second day. Of course he did not speak as a Christian. He told his audience that they were perfectly free to become Christians or not, but that if they became Christians to become real ones. All of which we could subscribe to. He said that he and the church were mutually complementary. He represented the law and we the gospel. He was set as a terror to evil doers and our task was to make people good. He could help us and we him. The superintendent of schools spoke on another day.

The evangelistic team consisted of nine missionaries and about a score of Chinese men and women workers, several of whom had travelled several days to reach the place of meeting. The American Bible Society was represented by its foreign superintendent and two assistants, who sold more than six thousand Bibles, Testaments and portions. The Tract Society was represented by an office secretary.

The campaign lasted eight days. Each day began with an address to the workers by the writer, in which he sought to give them a higher idea of the Christian ministry and other Christian work, as well as suggesting better methods of doing that work.

After the morning meeting the men separated into bands to work in the three or four improvised street chapels in different parts of the city, while others sold Scriptures or tracts, and still others put up posters and gave away small sheet tracts. The tracts were well received and all seemed willing to have them posted in their houses.

Rev. J. F. Peat preached every evening in the tent to eight hundred or a thousand people. While the audience was more or less a shifting one, yet the attention was uniformly good. He used very simple language, including much of what we in English would call slang. It was no small task to hold the audience together and quiet, but he did it well. On the last evenings opportunities were given to sign inquirers' cards, and it was thought when the meetings closed that at least three hundred had signed. Special arrangements were being made in the local church for follow up work.

Nothing has been said in the above of the work among women and children. The church was given up entirely to work among women and the boys' school building to work among children. All day long they came to the number of several hundred a day.

The work among women was in marked contrast to what was attempted in the early days. There were seldom any idle or foolish questions, but real quiet attention for the most part. Sometimes the church would not hold all who came at one time. None were asked to sign inquirers' cards as it was not thought the best way for them.

SPENCER LEWIS.

THE ANTI-OPIMUM MOVEMENT.

The Secretary of the International Anti-Opium Association has received information from London showing that the British Government is moving along the lines indicated in the telegrams sent from Peking and Shanghai to the leading statesmen directing the Peace Conference, and it is very gratifying to notice that not only will the League of Nations deal with the trade in narcotics, but it is included specifically in the Peace Treaty. This insures a final satisfactory settlement.

Further information is reaching Peking showing that the growth of poppy and the sale of opium is spreading deplorably in China. In Szechuan it is being extensively cultivated, and the sale of opium is freely encouraged in Honan, being imported from Shensi and Kansuh. The British Minister has sent in a protest to the Chinese Government against this breach of the opium treaty.

The Tientsin Association has published a splendid report of work done during the last three months. It has opened branch stations in 79 out of 119 hsien in Chihli, and is now arranging to open a large hospital for the cure of opium and morphia victims and to maintain 50 detectives, under 10 inspectors, to combat the incessant smuggling that is carried on.

In several Provinces and important centres up to the present no action has been taken in this movement. The greatest danger to China comes from China herself, and it is essential that the work of the Association extend to every province without delay. At the last meeting of the Tientsin Association the Civil Governor of the Province of Chihli was in the chair, and the meeting was attended by the members of the Consular Body who took active part in the proceedings. Cannot other provinces do likewise? More than two hundred letters have been sent from the Peking Association to leading missionaries throughout China, but so far the replies have been very few.

ARTHUR SOWERBY.

THE FOOCHOW CHORAL UNION

In the summer of 1901 the Rev. F. Ohlinger, of the Methodist Episcopal Mission, made the suggestion to me that in such a large Christian student centre as Foochow it ought to be possible to develop really good singing, and that we should aim at some kind of annual Choral Festival for which the schools should prepare.

We then determined to make an appeal to the leading

Christian schools and colleges and ask them to co-operate and to take part in such a festival on the Easter Monday of 1902. We prepared one simple anthem for all the schools to practise and asked each school in addition to prepare a special piece of its own. The idea was very warmly taken up, and when the day arrived the largest church in Foochow, holding nearly 2,000 people, was completely crowded out. Three services were held on that first day, an effort which we have long since abandoned, and we were all fairly tired out when the day was over. But the festival had been a success. The music was very simple and entirely in unison, there was no separation between the choir and the congregation; there was no conductor and there had been no rehearsal beforehand and therefore there were many mistakes and much to be desired, but the Chinese were greatly pleased and it was generally felt that the movement was full of possibilities. It was therefore decided at the next united monthly prayer-meeting that a committee should be chosen of one lady and one gentleman from each of the three missions to arrange for a similar festival on the Easter Monday of 1903.

For the first few years the singing was entirely in unison and though there was a choir, it did not face the congregation.

We very soon, however, gave up the practice of each school singing a special piece: that was only done the first year and we saw how easily it would lead to rivalry and break down the thought of worship which we were trying to cultivate. From the first there has always been a short ten to fifteen minutes' address on the resurrection and a

few general hymns for the congregation.

With the advent of part singing and the choir facing the congregation a great advance was made and at last we have come to limit the choir to 150 voices, each school being allowed so many. This year sixteen schools took part, (eight girls' schools and eight boys) and the greatest number of voices allowed to any one school was sixteen. Male voices in proportion are allowed to the senior schools, as they have naturally more voices capable of being trained and no voices are allowed to day schools. In addition to the general choir of 150 there is now a special choir of 132 voices chosen from the University (men) and the College Preparatory (girls). This special choir sings a special anthem and represents perhaps the high water mark to which our part singing has reached. We had two big anthems this year sung by the general choir, one of which "Praise the Lord, O Jerusalem," by Maunder, being quite difficult, and yet it was sung excellently, and with good expression. We are, of course, fortunate in having in Mr. Newell a very capable conductor and we were able this Easter to have three general rehearsals.

Another special feature of the Easter Festival of recent years has been the blind boys' band. This band plays the voluntaries and also plays during the collection which adds greatly to the service.

It is necessary now to have two services each year, one on Easter Monday and one in another centre on the Saturday before Easter. Even so we have to limit the numbers attending each service to 2,000 by ticket,

and it will be readily seen that a good deal of thought and organization is necessary.

For many years we struggled with debt, caused chiefly by printing our own music, but now we order music direct from home and then translate the English into Chinese and get each school to make its own copies with a Chinese pen. The collections each year amount to about \$50 and this more than covers all the expenses of the

festival, i.e., teas, platform, etc., and we have a balance at present of about \$80 in hand.

The improvement in the singing here has been so marked since the Choral Union was started and the interest aroused in the Easter Festival has been so great especially in the schools, that I cannot help thinking that something on similar lines might be tried in almost all large student centres.

W. S. PAKENHAM-WALSH.

SUMMER CONFERENCES.

I. CONFERENCES FOR CHURCH LEADERS:

Soochow ...	...	...	...	...	...	July 8-18.
Hinghwa ...	...	...	...	...	...	July 1-8.
Amoy ...	...	...	...	...	...	July 4-13.
Canton ...	...	...	...	...	...	Late July
Kuling (Chinese Conference)	...	...	...	...	...	July 25-Aug 8.
Chi Kong Shan	...	...	...	...	...	Aug 10-11.
Peitaiho {	English Speaking Conference	...	...	...	...	Aug 15-26.
Peitaiho {	Foreigners and Chinese...	...	...	...	...	Aug 15-26.
Peitaiho—Chinese Leaders' Conference	...	...	...	...	...	Aug 15-26.

(For further information apply Rev. J. H. Blackstone, Nanking.)

II. MISSIONARY CONFERENCES:

Chefoo	Early July.
Kuling	July 27-August 3

III. Y. M. C. A. STUDENT CONFERENCES:

Name	Place	Date	Secretary	Address
Shantung	Tsinanfu	June 25-July 2	H. L. Yee	{ Shantung Christian University. Peking.
North China	Wofussu	June 27-July 4	J. S. Burgess	Nanchang.
Yangtze Valley	Kuling	July 4-11	E. M. Hayes	Chengt'u.
West China	Chengt'u	July 2-9	L. W. Hayes	Taiku.
Shansi	Taiku	July 4-10	H. H. Kung	{ 4 Quinsan Gardens, Shanghai.
Kiangnan	Kashing	July 3-10	Y. K. Woo	Moukden.
Manchuria	Moukden	July 16-23	S. Rasmussen	Canton.
Kwangtung	Canton	September 2-9	T. P. Wang	Kaifeng.
Honan	Hweih sien	August 23-29	T. C. Hu	

IV. Y. W. C. A. STUDENT CONFERENCES:

North China	Wofussu	June 18-25	
Shantung	Tsinanfu	June 28-July 8	
East Central	Hangchow	July 3-10	
Training Conference for Manchurian Schools	Moukden	July 12-16	
Kwangtung	Canton	September 1-9	
Fukien		Chinese New Year.	

News Notes

The C. I. M. *Monthly Notes* for April (1919) states: "There is cause of thankfulness to God that the baptisms reported thus far for this year exceed by more than eight hundred the total for the corresponding months of 1918."

By presidential mandate of April 28th, 1919, Bishop White of Honan has been decorated with the Second Class of the Order of the Excellent Crop, "for valuable services rendered in the province of Honan."

Prof. Harlan P. Beach, Professor of Missions in Yale University, is spending his Sabbatical year in China. He is studying modern religious conditions in China and renewing old acquaintances. He is ever a welcome friend.

Mr. David Z. T. Yui has accepted an invitation to represent China at a World Conference of anti-liquor forces to be held in the U. S. A. in June, 1919. The invitation included the offer to pay all expenses from China and return.

In the country east of Singyang, Honan, an epidemic of cerebro-spinal meningitis has been raging, which has now subsided. There was a large death rate. Assistance asked for from the Government was not given.

The printed "Proceedings" of the 1919 Annual Meetings of the China Continuation Committee will be issued in June. One copy will be mailed free to every mission station in China. The person receiving it will

please circulate it among all his colleagues in the station. Additional copies may be obtained postpaid from the office of the Committee, 5 Quinsan Gardens, Shanghai, upon payment of 15 cents for each copy.

The Y. M. C. A. in France has recently issued, under the editorship of Mr. Y. G. James Yen a four-page news sheet in Chinese. The 10,000 copies of the first issue were taken so quickly that 20,000 are now being published. This modern venture promises to be highly successful.

Prof. John Dewey of Columbia University is visiting China on the invitation and at the expense of the Chinese Government. He will visit different centres and deliver addresses on educational topics, keeping in close touch with the 400 Columbia men now in China.

At Singyang, Honan, a wealthy Chinese, Mr. G. B. Yuan, has signed an agreement with the Lutheran United Mission whereby he agrees to build a hospital, dispensary, and doctor's residence; the Mission will then furnish a foreign doctor. Work on the plans has already begun. Mr. Yuan is not a Christian.

Rev. W. Remfry Hunt, of Nanking, would be glad to hear from any of the Young People's Society of Christian Endeavour branches throughout China of the problems and fruition of services rendered among the prisons. There is a unique field of work to be taken up in this line which should accelerate

prison reform in the China that is to be.

From *The Canadian Mongol Mission*, in charge of the Rev. T. Hindle, Gashatay, Mongolia, we learn that four in this lonely field have decided for Christ. One of these was a young lama priest, who a few months ago became blind. The other lamas attributed his blindness to two sins, one, killing a snake, the other, digging a hole in the ground.

Reprints of Chapter xxx of the China Mission Year Book, 1918, giving a list of "Publications in Chinese of the Protestant Christian Churches, October 1917-September 1918," by Rev. G. A. Clayton, supplementing his valuable *Index* published in 1918, are available at five cents per copy, to cover cost of mailing and printing, on application to the China Continuation Committee, 5 Quinsan Gardens, Shanghai.

The Rev. C. H. Patton, D.D., one of the secretaries of the American Board, is coming to China this summer as a representative of the Inter-Church World Movement. Tentative arrangements are being made for him to visit some of the summer resorts, so that he may there explain to the missionaries the purpose and plans of this movement. The following dates have been suggested:—Mokanshan, July 19-22, Kuling, July 27-August 3, Kikungshan, August 6, 7, Peitaiho, August 12-17

A. L. W.

At a woman's conference held in Kiukiang in April twenty illiterate women were taught the new Phonetic Script. For the first three days they attended only morning prayers and the

classes in phonetics. In that time nine of the women learned the new system so as to be able to put symbols together to form words. They were then divided into three classes so that the brighter ones might start on a Scripture reader. It brought great joy to these women to be able to read a verse in the Bible. Each promised to teach other women in their church on their return.

We are glad to note that Rev. Dean R. Wickes, Ph.D., A.B.C.F.M., Peking, has been awarded one of the four Missionary Fellowships offered by Union Theological Seminary for the year 1920. The allowance for these Fellowships is now G. \$750 as over against \$500 previously. Those desiring to get into touch with these Fellowships for 1920 and 1921 should send in their application, endorsed by their Board of Missions, by January 1st, 1920. There are in addition, two Missionary Fellowships with a stipend of \$450 each; also open to missionaries. All will appreciate the help thus rendered by Union Theological Seminary to missionaries on furlough.

From a pamphlet entitled "Mandarin Work in Kwangsi," dealing with the work of Southern Baptists, we have this note on self-support:

"Self-support has been encouraged and pushed by trying to instill the missionary spirit into the Christians through the preachers. The Christians in our section have contributed over \$1,175 for all purposes, making about \$1.32 per capita, which is not bad when one considers some, or rather the majority, make about \$5 (Mexican) per month. Out of fifteen out-

stations we have two good church buildings owned by two out-station churches; three temples given over to the Mission for schools and Christian service; one building bought and owned by Christians at another out-station and one rented by Christians at their own expense and used to preach in and another loaned indefinitely for preaching the Gospel, the deed held by the missionary in charge."

The representatives of the Home Missionary Movement in China, on their arrival at Yünnanfu, were met by almost the entire body of resident missionaries and a large band of Chinese Christians. The day after their arrival they surveyed the churches of Yünnanfu and the work of the various Missions, including that of the Y. M. C. A. They look to open new work which shall be distinctly the out-growth of this movement. They report that in Yünnanfu, among the upper class women, there is not a single Christian. There is no mission school for either boys or girls. This little group realizes that the eyes of the Church in China are upon them as they start plans for work for this almost virgin field. All their expenses are to be met from the funds of the Society, whose treasury is replenished by free-will offerings from Christians all over China.

Suggestions for using the National Phonetic Script as an aid in forwarding evangelistic work, which have been tested and proved practicable:—

I. Establish night schools for men.

II. See that every woman who comes to reside on the mission compound learns it.

III. Teach the script in connection with the Sunday School work, for Christians and heathen alike.

IV. Get temporary normal schools for the educated Christian girls, and open in connection with these village and city script schools.

V. Have some trained script teachers in connection with the central station who can go to village centers and teach. If possible these visits should be made of sufficient length to ensure good work being done.

VI. Teach it to every boy and girl in our Christian schools, and present it to the Christian scholars upon an evangelistic basis. Make it part of the Christian Endeavour scheme, of the missionary societies' work, of the Y. W. and Y. M. C. A. work.

The report of the China Agency of the British and Foreign Bible Society, 1918, in these times of stress and strain, makes interesting reading. The far-reaching influences of such a Society cannot be measured. In the 104 years since its organization the Scriptures circulated have reached a total of over 39,500,000 copies. In the Society's catalogue there are now: two versions in Wenli, two in Easy Wenli and Mandarin, and twenty-four vernacular versions. During the current year special help has been given towards bringing the Gospel to the Chuan Miao tribe. It is encouraging to note that in spite of the stringency of war times a substantial advance has been made in each department of the usual work. The col-porteurs, who might be reckoned as 344 men fully employed, have sold 2,950,000 volumes, the majority of which were Gospels and

other simple portions of the Old and New Testament, in Mandarin. Sales from the depots and by colporteurs were over 3,079,000 copies, or 99.06 per cent. of the entire circulation. Special mention is made of the work of Mr. G. W. Hunter and Mr. T. C. Mather in Sinkiang. Mr. Mather says that in their ordinary work Scriptures in seven languages have been used among the polyglot peoples, viz., Chinese, Manchu, Tibetan, Mongol, Kirghese, Qazaq-Turki, and Kashgar-Turki. Many interesting points of interior missionary experience also are given in the report.

In an article in the *China Christian Advocate* for May (1919) Mr. Edward James deals with the question of "Revising the Scale of Support" (with reference to the support of missionaries). We quote a paragraph.

"The scale of support in vogue among us was fixed many years ago, and has not been revised to meet new and very different conditions. One is pained to see

on all sides splendidly equipped men and women sacrificially serving, heroically enduring, positively handicapped with their support shaved, filed, and sandpapered down to the last point of endurance. Let us face the fact honestly. Spiritual efficiency according to modern requirements cannot be maintained under such conditions. Missionaries live no cloister life of calm contemplation and quiet meditation,—whose chief business is to ill-treat the body and afflict the soul. The missionary is on the front firing line of Christian civilization, against all the diabolical powers of darkness. He lives a most strenuous life. Every power of body, mind, and soul, is constantly taxed. He needs always to be at his best. He asks for no personal share in the world's wealth; but in order to do his work properly, simply on the basis of efficiency, he needs much better support. There is no need of expensive commissions to study this question. Take his own honest and modest word for it."

Personals

BIRTHS.*

*(For each Birth or Marriage notice \$1 is charged. To save book-keeping payment should be sent with the notice.)

FEBRUARY:

21st, at Wooster, O., U.S.A., to Rev. and Mrs. H. G. Romig, A.P.M., North, a daughter (Ruth Lois).

APRIL:

19th, at Kaifeng, Ho., to Mr. and Mrs. E. McNeill Poteat, Jr., S.B.C., a son (William Hardman).

30th, at Nanking, to Mr. and Mrs. A. G. Small, U. of N., a daughter (Louise).

MARRIAGE.

APRIL:

19th, at Shanghai, Miss Anna Roiland to Rev. O. A. Sommernes, both N. L. F.

DEATH.

MAY:

2nd, at Taiyuanfu, Shansi, Dr. George Kemp Edwards, B.M.S., aged 30 years, of typhus fever; son of Dr. E. H. Edwards.

ARRIVALS.

APRIL:

17th, from U.S.A., Rev. and Mrs. C. A. Leonard and children, S.B.C. From Ireland, Miss G. Grills, P.C.I.

MAY:

3rd, from England, Mr. and Mrs. A. W. Davidson (ret. Chungking), F.F.M.A.

10th, from U.S.A., Miss Ruth Brack, P.N.

15th, from England, Rev. and Mrs. C. Bromby and son, and Miss L. Moody, C.I.M.

17th, from England, Mr. and Mrs. W. B. Milsum and daughter, Rev. E. F. Gedye, W.M.M.S. From U.S.A., Dr. and Mrs. Edgar Geil (to visit Mission Stations). From Norway, Rev. and Mrs. P. O. Holthe and children, Miss Hanna Holthe, N.M.S.

25th, from England, Rev. J. G. Bird, C.M.S.

DEPARTURES.

APRIL:

11th, to U.S.A., Mr. and Mrs. Paul H. Baagoe, Y.M.C.A.

12th, to U.S.A., Mr. and Mrs. L. C. Wilson and children, Y.M.C.A.

25th, to England, Rev. and Mrs. T. D. W. James and children, E.P.M. To U.S.A., Mr. and Mrs. C. H. McCloy and children, Y.M.C.A.

29th, to North America, Director D. E. Hoste, C.I.M.

MAY:

1st, to U.S.A., Mr. and Mrs. A. H. Swan and children, Y.M.C.A.

8th, to Canada, Rev. and Mr. A. C. Hoffman, M.C.C.

9th, to U.S.A., Miss E. Small, Miss C. T. Woods, P. N.; Miss Sloan, P.S.; Rev. J. M. Henry, A.P.M. To England, Miss Margaret F. Logan, E.B.M.

10th, to Canada, Miss Fannie Northcott, A.B.M. To U.S.A., Mr. and Mrs. C. A. Herschleb and children, Mr. and Mrs. R. C. Roberts, Y.M.C.A.; Miss Mary N. Woods and Miss Margaret N. Sloan, Ind.; Miss Elizabeth Small, A.P.M.; Miss Luella Miner, A.B.C.F.M.; Rev. E. S. Hildreth, A.B.M.; Dr. and Mrs. Geo. W. Leavell, and children, S.B.C.

20th, to U.S.A., Mr. R. R. Gailey and Mr. P. C. Chang, Y.M.C.A.

24th, to England, Mrs. G. Duncan Whyte and daughter, E.P.M.; Misses A. Ferguson and E. G. Grant, C.I.M.; Rt. Rev. and Mrs. G. D. Iliff and children, S.P.G.; Rev. and Mrs. Wm. Mudd and children, Rev. and Mrs. J. S. Harris and children, Rev. and Mrs. A. E. Greening and daughters, Mrs. Henry Payne and child, B.M.S.; Miss Emily Lewis, U.M.C.; Rev. and Mrs. L. Gordon Phillips and children, L.M.S.; Rev. and Mrs. H. B. Rattenbury and children, Dr. and Mrs. P. Keith Hill and child, W.M.M.S.; Dr. and Mrs. P. J. King and children, Rev. H. Wooldridge, Miss E. H. Batchelor, C.M.S. To Norway, Miss A. M. Hauff, C.I.M.



A GROUP OF WOMEN OF THREE TRIBES—MIAO, KOP'U, AND NOSU.



THE FIRST FRUITS OF WORK AMONG THE KOP'U AT HSIN SHAO.

Fifty odd baptized Christians (Kop'u and Nosu tribe).
Women in front rows.



HWA-MIAO WOMEN AND GIRLS.